Publications of the Princeton University Archaeological
Expeditions to Syria in 1904–1905 and 1909

Division III

GREEK AND LATIN INSCRIPTIONS IN SYRIA

BY

WILLIAM KELLY PRENTICE

Section B

NORTHERN SYRIA

Part 6

DJEBEL SIMʿAN

LATE E. J. BRILL
PUBLISHERS AND PRINTERS
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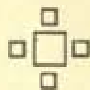
Section B

NORTHERN SYRIA

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7



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PARTS.

1. THE ʿALĀ AND ḲAṢR IBN WARDAN.
2. ANDERÎN-KERRĀTÎN-MAʿRATĀ.
3. DJEBEL RÎḤĀ AND DJEBEL IL-WASṬANI.
4. DJEBEL BĀRÎSHĀ.
5. DJEBEL ḤALAḲAH.
6. DJEBEL SIMʿÂN.

Preface to Division III, Section B.

The present volume, Publications of the Princeton University Archaeological Expeditions to Syria in 1904–1905 and 1909, Division III, Section B, contains 410 inscriptions, 409 in Greek, and one in Greek and Latin, found in Northern Central Syria. Nearly all of them were collected in the Spring of 1905 by the members of the Princeton Expedition of that year. A few, however, have been repeated here from the Publications of an American Archaeological Expedition to Syria in 1899–1900, because better copies were obtained, or for some other reason: a very few were not found by either expedition. The inscriptions published before 1905 from Dâr Ḳîtā, Bābisḳā, Refâdeh and Dêr Sim'ân are republished here in order to give, as far as possible, a complete collection of all the Greek inscriptions in these four towns, which were made the objects of special study by the Princeton Expeditions. Most of the inscriptions were copied by the editor himself: wherever an inscription appears which was copied by any one else this fact is stated in the description of the monument. The earliest of the inscriptions which can be definitely dated belongs to the year 73–74 A. D.: the latest is of the year 609–610 A. D. It is probable that all the others fall between these dates. Twelve of them bear dates earlier than 325 A. D.: a few of the others probably belong to that earlier period, for example Nos. 829, 1127–1134, 1163*a* and 1193: perhaps also Nos. 1045, 1169, 1197, 1198, 1204, 1205, 1207 and some others. Most of these are of pagan, a few perhaps of Jewish origin. Practically all the rest of the inscriptions in this volume are Christian.

Christian inscriptions are somewhat disappointing as sources for our knowledge of the past. Among the pagans, documents of many sorts, both public and private, sometimes of great length, were frequently recorded on stone or metal. The Christian inscriptions, on the other hand, consist chiefly of epitaphs, or brief texts on churches, dwellings or other structures. The information which they contain, therefore, is comparatively limited. Those in the present collection are useful in that they provide an accurate basis for the chronology of the architectural monuments in which Syria abounds, and contribute something to our knowledge of secular history, and of the organization and administration of Syrian towns in the earlier centuries of our era. For example, some light is thrown on the ancient topography of Syria by Nos. 871, 1062, 1156, 1161 and 1175: on administration by Nos. 881, 885, 993, 1068, 1170 etc.: on occupations or professions by Nos. 871, 888, 988, 1080, 1089, 1094, 1096, 1120, 1141, 1143, 1146, 1170, 1176, 1177, 1201, etc. But the chief value of these inscriptions lies in the fact that much may be learned from them about the language and thought of the early Christians, the development and spread of Christian dogma, and the growth of the organized Church.

Père Louis Jalabert, who has earned a place in the front rank of epigraphists by his admirable publications and interpretations of Syrian inscriptions, has contributed to the "Dictionnaire Apologétique de la Foi Catholique" the article *Epigraphie*. This article, in addition to its value as a scholarly and interesting treatise on the subject of Christian epigraphy in general, would serve as a practical introduction to any collection of inscriptions such as this. His analysis of the various classes of Christian inscriptions, his discussion of their various styles and formulae, and his statement of the methods by which they should be classified and interpreted, are sound and useful. In particular, he points out that during the first three or four centuries of our era the Christians not only employed many of the common formulae of the pagan inscriptions in their own, but deliberately avoided all that would give a destinctly Christian character to their monuments and thus arrest the attention and excite the animosity of their religions opponents. Consequently many inscriptions have been or might be classed as pagan, which in reality belonged to adherents of the Christian faith. Many of these disguised inscriptions, however, may be recognized by careful examination and by the help of such criteria as he suggests. In the present collection it happens that a large number of the inscriptions contain definite dates later than 325 A. D., and there are very few which are not obviously of Christian origin. Yet there are some doubtful ones, for example, Nos. 807, 809, 829, 1073 and 1125, and perhaps also Nos. 881 and 896, although these last two are dated 344 and 373 A. D. respectively.

In the second part of this article Père Jalabert discusses with knowledge and clarity the value of the Christian inscriptions for the study of the origins of the Christian Church, both with respect to what he calls the "Vie exterieure de l'Église" — the peoples among whom and the conditions under which the Church was established, the unity of the Church, its struggles and factions — and also with respect to the "Vie intérieure" — the creed, the sacriments, the liturgy, the cult of the saints, ecclesiastical institutions, the morality of the Christians, and their conception of death. In the present collection certain doctrines and beliefs, for example those concerning the Trinity, the divinity of Christ, the remission of sins and the resurrection, are reflected in Nos. 917, 920, 930, 1017–1018, 1034 and 1043: it is perhaps merely an accident that all of these are from the Anderîn-Kerrâtîn-Ma'râtā region. The worship of the Virgin Mary is shown in Nos. 860, 1024, 1062 and 1212: of archangels in Nos. 913, 921, 1050 and 1052: of apostles, martyrs and other saints in Nos. 834, 926, 961, 962, 1006–1013, 1033, 1076, 1100 and 1202. A good many inscriptions contain the names and titles of the clergy, a good many also bear witness to the belief not only in the power of God and of Christ, but also in the efficacy of holy names.

To Père Jalabert, however, as to many others before him, these inscriptions seem to support the contentions of the orthodox theologians and the authority of the Church, because they show that the doctrines, ritual and hierarchy of the Church existed from the beginning of the Church as an organized body. But there remains a question infinitely more important, namely, whether any of the doctrine and ritual of the Church arose from the paganism out of which the Church emerged rather than from the teachings of Christ. The real break, if break there was, in the developement of the Christian Church occurred between the death of Jesus and the first appearance of an organized body of Christians. The continuity of developement, during this all-important period, is in no way established by these inscriptions. On the contrary, the constantly

increasing number of the Christian inscriptions and the more enlightened study devoted to them seem to me to confirm the opinion that those, who were most influential in the organization of the Christian Church and in the formulation of its doctrines, because they were living in a pagan world and because many of them were pagans themselves before their conversion, brought into the earliest Church much that was wholly foreign to the teachings of their Master.

Some of the inscriptions in this collection are among those published by M. Seymour de Ricci in the Revue Archéologique, Sept.–Oct. 1907, p. 281 ff. Professor David Robinson, in his review[1] of my former volume, *Part* III *of the Publications of an American Archaeological Expedition to Syria in 1899–1900*, New York, 1908, said: "An acquaintance with this article by Dr. Ricci, who republishes from a manuscript in the Hague copies made of Greek and Latin inscriptions of Syria by the Belgian consul Gosche about 1700, *when the stones were much more legible*, would have saved Professor Prentice several mistakes and enabled him to give better readings than his own." Professor Robinson did not mention that I discussed the value of the Gosche inscriptions in my Preface, p. XIII. The question raised here is one of general importance. Undoubtedly two of the inscriptions, *A. A. E. S.*, III, Nos. 98 and 100, cited in my preface, were better preserved when seen by M. Gosche than two centuries later. It is doubtful whether the others were appreciably more legible then than now.[2] M. Gosche was not always a perfectly accurate epigraphist, as his copies, No. 1 = *A. A. E. S.* III, 14, No. 18 = *A. A. E. S.* III, 57 = *P. A. E. S.* III, B, 1076, and No. 20 = *A. A. E. S.* III, 61 = *P. A. E. S.* III, B, 1086 show. Even where the earlier copy is more plausible than mine, it is not certain that Gosche's reading is correct. Plausibility is not the final test of the accuracy of a copy. In particular, in his No. 6 = *A. A. E. S.* No. 9, I believe that M. Gosche read into the document what Professor Robinson approves. In the presence of the stone itself I tried for a long time to read the name of a month after ἐγένετο, and I do not believe that I neglected to try any combination of letters such as that reported by the Belgian consul. And when this earlier copy was published by M. de Ricci I tried to reconcile it with the excellent squeeze of the inscription in my possession. I still believe that in this instance and some others what M. Gosche wrote was not really upon the stone.

Critics of the earlier parts of the present publication have commented upon the fact that I did not give credit to MM. Deissmann, Mercati and Clermont-Ganneau for their comments[3] on the inscriptions published by Dr. Lucas in the *Byzantinische Zeitschrift.*[4] A word of explanation is due to these scholars. That I was not unaware of the contributions made by them is shown by my own commentary, e. g. under No. 969 below. That I did not mention their emendations in other cases was because their remarks concerned obvious faults in the copies furnished to Dr. Lucas, or were based upon citations of the original verses which were quoted in these fragmentary inscriptions and which could be found by any one in the Concordances to the Greek Bible. For the rest, my critics have rendered great service in correcting some of my mistakes.

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[1] *American Journal of Philology*, XXX (1909), p. 205.

[2] Perhaps Gosche Nos. 10 and 25 should also be excepted.

[3] *Philologus* LXIV (1905), p. 475–8. *Byz. Zeitschr.* XIV (1905), p. 587. *Byz. Zeitschr.* XV (1906), p. 279–84.

[4] *Byz. Zeitschr.* XIV (1905), p. 1–72 and 755 f.

Finally I would like to call attention to an observation of M. Max van Berchem in a letter to M Barbier de Maynard concerning his "Recherches Archéologiques en Syrie" in 1894, published in the Journal Asiatique, 1895, 2, p. 499 and 501: "A quelques heures à l'ouest d'Alep, on rentre dans la region des villes mortes greco-romaines ..... Ce sont des réunious de villas plutôt que de villes proprement dites". Certainly this statement is true of many, though I think not all, of the settlements where the inscriptions of this collection were found.

WILLIAM KELLY PRENTICE.

Princeton University, June 15th, 1922.

Abbreviations of Periodicals and Publications Frequently Mentioned.

A. E. or A. A. E. S. *Publications of an American Archaeological Expedition to Syria in* 1899—1900, I, II, III, IV.
A. J. A. *American Journal of Archaeology.*
Ann. Ép. *L'Année Épigraphique.*
B. C. H. *Bulletin de Correspondance Hellénique.*
C. I. G. *Corpus Inscriptionum Graecarum.*
C. I. L. *Corpus Inscriptionum Latinarum.*
C. I. S. *Corpus Inscriptionum Semiticarum.*
É. A. O. Clermont-Ganneau; *Études d'Archéologie Orientale.*
Ephem. Lidzbarski; *Ephemeris für semitische Epigraphik.*
G. G. A. *Göttingische Gelehrte Anzeigen.*
H. *Hermes.*
I. G. R. *Inscriptiones Graecae ad Res Romanas pertinentes.*
I. S. O. G. Dittenberger; *Orientis Graeci Inscriptiones Selectae.*
J. A. *Journal Asiatique.*
J. K. D. A. I. *Jahrbuch des Kaiserlich Deutschen Archäologischen Instituts.*
J. K. P. K. *Jahrbuch der Königlich Preussischen Kunstsammlungen.*
K. A. Strzygowski; *Klein-Asien, ein Neuland der Kunstgeschichte.*
M. A. A. Jaussen et Savignac; *Mission Archéologique en Arabie*, I.
M. N. D. P.-V. *Mittheilungen und Nachrichten des Deutschen Palästina-Vereins.*
M. S. M. Dussaud et Macler; *Mission dans les régions désertiques de la Syrie moyenne.*
N. E. Lidzbarski; *Handbuch der nordsemitischen Epigraphik.*
P. A. Brünnow; *Die Provincia Arabia.*
P. E. *Princeton Expeditions.*
P. E. F. *Quarterly Statement of the Palestine Exploration Fund.*
P. M. Guy le Strange; *Palestine under the Moslems.*
P. R. G. S. *Proceedings of the Royal Geographical Society.*
P. W. Pauly-Wissowa; *Real-Encyclopädie der classischen Altertumswissenschaft.*
R. A. *Revue Archéologique.*
R. A. O. Clermont-Ganneau; *Recueil d'Archéologie Orientale.*
R. B. *Revue Biblique.*
Rép. *Répertoire d'épigraphie sémitique.*
S. C. Marquis de Vogüé; *La Syrie Centrale, Architecture Civile et Religieuse.*
S. E. P. Conder; *Survey of Eastern Palestine.*
V. A. S. Dussaud; *Voyage Archéologique au Ṣafâ.*
Z. G. E. *Zeitschrift der Gesellschaft für Erdkunde zu Berlin.*
Z. D. M. G. *Zeitschrift der Deutschen Morgenländischen Gesellschaft.*
Z. D. P.-V. *Zeitschrift des Deutschen Palästina-Vereins.*

Explanation of Ground Plans.

SCALE: 0.0025 M. = 1 M. except when otherwise indicated on the plan.

Walls standing to a height of 2 M. or more.
Fallen walls, or foundations.
" " material in situ.
Foundations only in situ, or top of low wall.
Conjectured walls.
Column standing to height of 2 M. or more.
" " " " " less than 2 M.
Conjectured column.
Columns and architrave in situ.
Columns and arch in situ.
Bases in situ, arch fallen.
Arch in situ.
Arch fallen.
Conjectured arch.
Opening high in standing wall.
" " " fallen "
Pavement.
Tunnel-vault.
Cross-vault.
Cistern.

Explanation of Elevations and Sections.

SCALE: 0.005 M. = 1 M. except when otherwise indicated in the drawings.

Conjectured.
Basalt.
Limestone.
Brick.

SCALE OF DETAILS: 5 cm. = 1 M. except when some other scale is given in drawing.

NOTE. It has not been possible to carry the above scheme into effect with absolute consistency; but it has been applied in a large majority of the drawings. Departures from the scheme are made clear by the text.

THE DJEBEL SIMʿÂN.

1153. DÊR SIMʿÂN. LINTEL, 334–5 A. D. A lintel upon the ground, about 150 yards northeast of the Southwest Church. Immediately west of it is a single block of the architrave of the second story of a portico, in situ, resting upon a column and a built pier, above two sections of the lower architrave. I suppose this portico to have been part of a private dwelling, and the lintel to have belonged to its main entrance.

The inscription is incised in a dovetail plate. The plate itself measures $89^1/_2$ by 34 cm.: the dovetails are $19^1/_2$ cm. long. The letters, 10 cm. high, are formed by broad, clear lines: they are unusually handsome and well executed, the curved lines being almost perfectly circular. The last three letters are in the dovetail on the right.

ΡΟΥΦΙΝΟCΕ ΓΠΤ
ΚΤΙCΕΝΕΤΟΥc

Ῥουφῖνος ἔκτισεν ἔτους γπτ'.

Rouphinos built (this) in (the) year 383. (334–5 A. D.)

1154. TAVERN, 479 A. D. On the lintel of a doorway in a small group of buildings on the north side of the street which runs up from the wadi into the town, continuing much the same line as that of the sacred road which, on the opposite side of the wadi, led up to the church and monastery of St. Symeon Stylites. See DIV. II, B, p. 278. In the center of the lintel is a disk inclosed in a square, measuring 51 cm. each way: the first two lines of the inscription are above this square, the other lines at the right side of it. The second line is 1.47 m. long, the third 39 cm. The letters, 5 to 7 cm. high, are rudely carved.



Entrance to Symeon's Tavern. Inscr. 1154.

Published by Waddington, No. 2691. M. de Vogüé, *S. C.*, Pl. 114 and Text, p. 128. *A. A. E. S.* III, No. 121.

ΧΗΓ ЄΓЄΝΤΟΥΤΟΤΟΠΑΝΔЄΝΗ
ΠΑΝΗΜⲰΙΝΔ/ΒΤΟΥΖΚΦЄΤΟΥСΧЄΒΟΗΘΙ
СΥΜЄⲰΝΗС
ΤΟΥΗΑ
ΡΙΗΗС
ЄΠΟΙΗ
СЄΝΗΝ—С
ΘΗ

ΧΜΓ. Ἐγέν(ετο) τοῦτο τὸ πανδ(οχεῖον) ἐν μ(ηνὶ) Πανήμῳ, ἰνδ. β', τοῦ ζκφ' ἔτους. Χ(ριστ)ὲ βοήθι. Συμεώνης τοῦ Μαρ(ωνο)[ς] ἐποίησεν· μνησθῇ.

Ch(rist) b(orn) (of) M(ary). This tavern was (built) in (the) month Panemos, indication 2, of the 527th year. O Christ, help (us)! Symeonēs (son) of Marōn built it: may he be remembered! (July, 479 A. D.)

In the fifth line M. de Vogüé also read ΡΙΜΗС. Waddington's text, however, beginning with the second line, is as follows: Πανήμ[ῳ] ιβ' τοῦ ζκφ' ἔτους. Χ(ριστ)ὲ βοήθι. Συμεώνης Τουμιώας? ἐποίησεν. + In my field notes of 1905 I wrote: "Συμεώνης is certain, I think: after this Η, then Α or Ν or Υ, then ΡΙΝΗС or ΡⲰΝС." With the reading ΗΑΡΙΗΗС the reading ΜΥΡΙΜΗΑ in No. 1156 should now be compared. See the commentary on No. 1120 above.

Waddington, in his very interesting discussion of this inscription, cites Theodoretus [1] as authority for the statement that this town, near which St. Symeon established himself, was called *Telanissos.* Symeon died about 460 A. D. This *pandocheion* or tavern was built 19 years later, evidently to serve the pilgrims visiting the holy place where the saint lived upon his pillar. The body of the saint is said to have been buried at Antioch; but the base of his column and its capital are still to be seen in the center of the octagon which unites the four basilicas of the great church at Ḳalʿat Simʿân. That this was a place of pilgrimage, during the saint's lifetime and for many years afterwards, is well known.

The pandocheion itself was small. Its ruins suggest that it was designed to provide refreshment for its patrons rather than lodgings. I was reminded of the ancient restaurants, or cookshops, at Pompeii, except that in this Syrian establishment there was a forecourt, which seemed comparatively large. See also the following inscription.

On the letters ΧΜΓ so much has been written that it is hardly necessary to enter into a lengthy discussion of the subject here. See my article in *Classical Philology* IX (1914), p. 410–416. Also H. Leclercq in *Dictionnaire d'Archéologie Chrétienne*, I (1907), Col. 180–2 and 1691 ff.; Dölger, *Das Fischsymbol* I (1910), p. 300–317. Four theories regarding these letters are now in vogue: that they signify (1) Χ(ριστὸς) (ὁ) (ἐκ) Μ(αρίας) γ(εννηθείς) [2] or Χ(ριστὸν) Μ(αρία) γ(εννᾷ) [3]; (2) Χ(ριστός), Μ(ιχαήλ), Γ(αβριήλ) [4]; (3) Ἅγιος ὁ Θεός, or some other phrase, the sum of the numerical values of whose letters equals that of ΧΜΓ, i. e. 643 [5]; (4) a multitude of phrases or combinations of names, the belief being that the more equivalents could be devised for this symbol,

[1] *Religiosa Historia*, Migne, *Patrol. Gr.* LXXXII, p. 1469 ff. See also Uspensky: "Arch. Monuments of Syria", *Izviestiya* VII (1902), p. 165–190 = Offprint, p. 73–98. Dussaud, in *R. A.* XXVIII (1896, 1), p. 332.

[2] Waddington, No. 2145.

[3] Grenfell and Hunt, *Greek Papyri* II (1897), p. 151 and 167. Lefebvre, Blass, Kaufmann, Dieterich and others.

[4] De Rossi, *Bulletino di Archeologia Cristiana*, 1870, p. 7–32 and 115–121. M. de Vogüé, Nestle, Dölger and many others.

[5] Krall, in *Mitth. aus der Samml. d. Pap. Rainer*, I (1887), p. 127. Perdrizet, Smirnoff (in *B. P. W.* 1906, Sp. 1082–1088), and others.

the greater its power.[1] Of course it is entirely possible that many people who used this symbol were ignorant of its original meaning: to them it was merely a sign, which was useful on house-lintels and elsewhere to avert evil, or which was merely customary. Under such circumstances it would be natural that different interpretations were found for it, and perhaps some believed it the more potent the more meanings could be given to it. But none the less it seems to me quite certain that these letters, when used understandingly, had a definite and particular meaning, and in spite of what Professor Nestle has said three times,[2] and although Professor Dölger, after a most thorough and careful investigation, has reached the conclusion[3]): "Vielleicht ist die Lösung Χριστὸς Μιχαήλ Γαβριήλ in den meisten Fällen die richtige, wenn auch nicht gerade die einzige", yet I believe that ΧΜΓ, at least in the Syrian inscriptions, was a symbol of the Christ alone, and signified, as Waddington suggested, *Christ born of Mary.*

In the first place, there is no certain evidence against this view, no inscription which does not admit this interpretation. The strongest evidence is in an inscription on an amphora found at Rome[4]: ☧ΗΓΑ. But Dölger is mistaken when he says that the Γ and Α are "zu einem Zeichen verbunden": the Α is above the Γ and in contact with it at one point; but the two letters do not form a ligature. And I do not believe it possible that here, if ☧ stands for Χριστός, Η for Μιχαήλ, two letters, ΓΑ, are used for Γαβριήλ. The Α may be part of an ΩΑ, or it may have some other significance; but it is far from certain that its presence affects the interpretation of ΧΜΓ. Another inscription quoted by Dölger is from "'Akrabah" in the Dj. Ḥaurân (Syria): it contains at the top $\overline{\text{Χ}}$ΕΓ on one side of a disk, $\overline{\text{Μ}}$ on the other: within the disk are ΩΑ, in this order, and below the disk Ζωή, Φῶς.[5] Probably the Μ was omitted from its usual place by mistake, and added afterwards on the other side of the disk. But even as it stands this inscription, while not reconcilable with the formula Χριστὸν Μαρία γεννᾷ, may be, and I believe should be read Χ(ριστ)έ γ(εννητὲ) Μ(αρίας)[6] or γ(ενόμενε) (ἐκ) Μ(αρίας),[7] if not γ(εννηθεὶς) (ἐκ) Μ(αρίας). The ΘΥΗΓ[8] cited by Dölger is an emendation.

In the second place, there is no certain evidence that the letters ΧΜΓ ever meant anything else. It is true that in the early Christian literature, in magic prescriptions and on amulets etc., Christ is often associated with the archangels. And of the archangels, Michael and Gabriel are doubtless more frequently mentioned than the others. Not, however, to the exclusion of the others, or so that Christ, Michael, Gabriel form a constant triad. As for as known to me these three names do not appear as a triad in any inscription excepting those on certain Byzantine crosses and works of art in which Christ is represented, or Christ and Mary, with these two archangels one on each side. On such monuments the choice of the triad is due to the nature of the field inscribed or to the desire of the artists for a symmetrical composition, and does not necessarily prove that this triad existed apart from Byzantine art, or that the letters ΧΜΓ, in ordinary inscriptions, were a symbol for it. M. Chapot's statement[9]: "La formule est en toutes lettres du B C H."[10], is misleading: the necessary brackets

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[1] Perdrizet, in *R. E. G.* XVII (1904), p. 350–360. Jalabert, Kaufmann and others.

[2] *B. P. W.* 1906, Sp. 381–4.

[3] *Das Fischsymbol*, I p. 312.

[4] *C. I. L.* XV, II, 1, No. 4888. Dölger, p. 311 f.

[5] Copy of the Rev. W. Ewing, published by Wright and Souter in *Pal. Expl. Fund*, *Q. S.* 1895, p. 51, No. 26.

[6] Cf. *Matthew* XI, 11; *Luke* VII, 28.

[7] Cf. *Galatians* IV, 4.

[8] *A. A. E. S.* III, 254.

[9] *B. C. H.* XXVI (1902), p. 196, Note 1.

[10] I. e. *B. C. H.* II (1878), p. 31: an inscription from Attica.

were omitted from Bayet's text; but Bayet's own drawing which faces the text shows that only the three letters are on the stone. The inscriptions cited by Dölger in support of his opinion seem to me to prove exactly the opposite. Sometimes Michael and Gabriel appear in them without Christ. Where Christ is also named, other archangels and other persons are also mentioned. In no single one of these inscriptions do Christ, Michael and Gabriel appear alone together. From this fact it seems clear to me that this triad was not so well known that the symbol ΧΜΓ could represent it. I do not consider that there is any evidence either way in inscriptions such as the ΧΜΓ Κασσίου found on sixty-six roof-tiles in Rome.

Thirdly, there is conclusive evidence to my mind that, at least in the Syrian inscriptions, these letters were a symbol of Christ. Apart from the inscription at Refâdeh[1] from which Waddington drew his conclusion: + Ἰη(σοῦ)ς ὁ Ναζωραῖος, ὁ ἐκ Μαρίας γεννηθίς, ὁ Υ(ἱό)ς τοῦ Θ(εο)ῦ, ἔνθα κατοικῖ κ. τ. λ., there are a goodly number of Syrian inscriptions in which these letters are combined with other symbols, names or words in such a way that it seems obvious that the whole inscription was intended as a continuous sentence, applying to Christ alone, so that the intrusion of the names of Michael and Gabriel would disturb the sense. Examples of such inscriptions are the following:

Εἷς Θεός, ΧΗΓ, μόνος.[2]
$\overline{\text{Χ}}$ΕΓ$\overline{\text{Μ}}$ · ШΑ · Ζωή, Φῶς.[3]
[Α] ☩ ш, ΧΗΓ, ΙΧΘΥϹ.[4]
[Χ] ΗΓ · ἐν ὀνόματι Χριστοῦ.[5]
[Ἐμμ]ανουήλ, ΧΜΓ · Χριστὸς νικᾷ.[6]
ΧΜΓ · Αш · Ἰη(σοῦ)ς βοήθι.[7]

Consequently I believe that ΧΜΓ signifies *Christ born of Mary*. It does not appear possible as yet to determine the chronological limits within which this symbol was in use. Inscriptions containing it, in this publication and in *A. A. E. S.*, extend certainly from 365[8] A. D. to 590.[9]

On the use of μνησθῇ see below under No. 1203.

1155. TAVERN, 479 A. D. On a lintel in situ, on the north side of the same street as No. 1154, but farther up the hill towards the West. The building to which it belonged has been destroyed; but it is evident, from the position of the other buildings in this part of the ruins, that this tavern, like the other, was of no great size.

[1] Wad. 2697: *A. A. E. S.* III, 120: *P. A. E. S.* III, 1151.

[2] From Ḥâss. Wad. 2660: *A. A. E. S.* III, 155. I do not think the evidence of this inscription can be explained away by Dölger's assumption that ΧΜΓ had become a symbol which interrupted a text as little as a simple +, which appears sometimes in the middle of a word.

[3] From "'Akrabah", *Pal. Exp. Fund*, *Q. S*, 1895 p. 51, also quoted above.

[4] From Bâbûdâ, *A. A. E. S.* III, 215.

[5] From Bʿûdâ, *A. A. E. S.* III, 216.

[6] From Serdjillâ, *A. A. E. S.* 219.

[7] From Dellôzâ, *A. A. E. S.* III, 224. See also, in the present collection, Nos. 969, 1002, 1047 and 1156. Two other inscriptions here, Nos. 913 and 1090, might throw much light upon this question if they could be interpreted with certainty. As to the first of these, my reading now seems to me as audacious as it seemed to P. Jalabert. The latter I think now may perhaps be read: + Εἷς Θεός, ΗΓШ, Κύριε (β)[οήθι .....

[8] No. 970 above.

[9] No. 846. See also Leclercq in *Dict. d'Archéol. Chrét.*, Col. 180 and 182.

The lintel, however, measures 2.64 m. by 93 cm. Probably it was the lintel of a gateway from the street to the court. The inscription occupies a space 79 cm. wide and 18 cm. high, beginning 91½ cm. from the left end of the stone. Above it is a disk, in relief below the surface, 48½ cm. in diameter,



Door-frame of a Tavern. Inscr. 1155.



Inscr. 1155.

containing the letters A and Ш upside down. The inscription is incised: the letters of the first two lines vary in height from 4 to 8 cm., while those of the third line are only 2½ cm. high. The letters are not well formed; but the reading is certain.

Published by Waddington, No. 2692. *A. A. E. S.* III, No. 122.

✝ЄΚΤ/ΤωΤΟΠΑΝΔ/ЄΝΗ	+ Ἐκτ(ίσθη) τοῦτο (τὸ) πανδ(οχεῖον) ἐν
ΥΠЄΡΒΤЄΙΝΔ/Γ̄ΤΟVΗΚΦЄΤ/	μ(ηνὶ) Ὑπερβ(ερεταίῳ) ιε', ἰνδ. γ', τοῦ ηκφ'
ΥΓΙΑΤΟΙϹΚΥΡΙΟΙϹΑΥΤΟΥ/ΚЄΡΔΟϹ	ἔτ(ους). Ὑγία τοῖς κυρίοις αὐτοῦ (καὶ?) κέρδος.

This tavern was built in the month Hyperberetaios 15th, indiction 3, of the 528th year. Health to its masters and gain! (October, 479 A. D.)

* Waddington's reading of the last line is: Ὑγία τοῖς κυρίοις Αὐ[γ]ούσ(τοις)· κέρδος. In my earlier publication I translated the line *Health to its masters (is) gain*, meaning that the health of the patrons is gain for the proprietor. Perhaps, indirectly, this is true, and certainly it is a good motto for a restaurant. But I am inclined to think now that the sign after αὐτοῦ is meant to represent καί, as it often does elsewhere,[1] and that these proprietors were seeking chiefly their own health and profit, as innkeepers commonly do. Compare also No. 996. An I with two dots, as here, occurs elsewhere in Syrian inscriptions, e. g. Nos. 1139, 1146 and 1190; *A. A. E. S.* III No. 319; Waddington No. 2619.

1156. House (?). On a lintel fallen just inside its jambs, in a house or shop on the south side of the same street as Nos. 1154 and 1155, and about 50 feet southeast

[1] For example, Nos. 867, 871, 922, 936, 1034, 1049, 1086, 1088, etc.

of the latter. The lintel is now 1.71½ m. long, and 77 cm. high: it is broken at the right end. In the center, in low relief below the surface, is a disk 41 cm. in diameter, now almost oblitterated. The inscription is incised below the disk. The letters, 6 cm. or more high, are formed by broad, shallow lines, and all are now badly weathered. The first line is now 1.61 m. long, exclusive of the cross, and begins 10 cm. from the left end of the stone. The second line, to the end of the letters ϹΕΝ, is 73 cm. long, and begins 50 cm. from the left end of the stone. The lacuna after ϹΕΝ is 26 cm. long. The remaining letters, ΟV, occupy a space of 12 cm. I am inclined to think that the whole inscription, with the exception of half a letter at the end of the first line, has been preserved, and that the two letters after the lacuna in the second line should be read with the line above. There is a small ο above the π in the first line.

+ ΧΜΓΕΝ ωΝοΜΑΤΙΧΡ/ϹVΜЄωΝΑΠΜȣΡΙΜΗΛ
ΕΡΞΕΝΚΑΙΕΤΕΛΗϹΕΝ ΟV

+ Χ Μ Γ. Ἐν ὠνόματι Χρ(ιστοῦ) Συμέων ἀπὸ Μουριμήνου (?) ἔρξεν καὶ ἐτέλησεν.

+ *Ch(rist) b(orn) of M(ary). In (the) name of Chr(ist) Symeon from (the village of) Mūrimīn (?) wrought and finished.*

The last letter of the first line is most uncertain, since more than half has been destroyed by the break in the stone, and the rest is damaged. What remains looks more like Α or Λ: I have read Ν, however, at the suggestion of Professor Littmann. There are a number of Syriac place names ending in *-īn*. Perhaps we have here the same sort of an expression as in *A. A. E. S.* III, 48: Ἀπολλώνιος κτλ. ἀπὸ ἐποικίου Μειθου.

On Symeones see above under No. 1120.

The sign / as a mark of abbreviation occurs often, e. g. in Nos. 890, 899, 902, 913, 1046, 1050, 1120, 1146 and 1151.

1157. SARCOPHAGUS. On the cover of a monument in the form of a sarcophagus, hewn from the living rock, in the necropolis south of the town. The cover has the form of a temple roof, with acroteria at the four corners, and, in the middle of the side, a rounded protuberance, with a semicircular face in the plane of the side of the sarcophagus and rising above the line of the edge of the cover. The radius of this semicircular face is about 34 cm.: within it is a disk, 19 cm. in diameter: the inscription is half on each side of this disk.

The inscription is badly weathered. I am inclined to believe that originally there were three lines on each side of the disk, of which the uppermost on each side has disappeared.

......		.....
ΒΟΥ	disk	ΒΙ_
ΙΑΚω		ΑΒϹΑ

Perhaps this may be read as follows: [Ἁγ](ί)ου Ἰακώ[βου] Β(α)[ρ]αβσα: *(The tomb) of holy Jakobos, son of Barabsas.* But of course this reading is very uncertain. The first letter of the second half of the third line may be an Ο.

On the name Barabsas see above under No. 1136.

1158. House. On the jamb of a doorway, near the northeast corner of a house, south of the North Church. The letters are incised: they are 9 to 10 cm. high. Above the second K is a small o: the two letters after this are indistinct and doubtful. Copied by Professor Littmann.

K̅Є̅BoHΘH	K(ύρι)ε, βοήθη Σεργίου διακόνου.
CЄPΓIȣ	
ΔIẠKṆȣ	*Lord help Sergios (the) deacon!*

Probably *βοήθη* is for *βοήθει*, and *Σεργίου διακόνου* for *Σεργίῳ διακόνῳ*.

1159. Lintel. An inscription, copied by Waddington and published by him in his collection, No. 2693. Also in *A. A. E. S.* III, No. 123. I was not able to find the stone. Waddington, in his description says merely: "Sur un autre linteau; devant la porte il y a plusieurs auges." His epigraphical text shows, below the first line, three small disks, which break into the second and third lines.

+EKTECHNKYPOC__________MNW
CYMEW _____
NHC MOC

Waddington has rendered this inscription as follows: + Ἔκτεσην κύρος .... Συμεώνης [οἰκοδό]μος, believing *κύρος* to be for *κύριος*; but a proper name would be more natural in this place, and Κῦρος occurs as a proper name, for example in *A. A. E. S.* III, 57 (= No. 1076 above) and 288. Consequently I believe we should read Κῦρος here, and translate: + *Kyros built this .... Symeones was the mason.*

On the name Symeones see above under No. 1120.

1160. North Church. In the extreme northeastern corner of the town, not far west of the first arch over the sacred road, on the lintel of the eastern doorway in the south wall of a small church. Div. III, B, p. 275, Ill. 294. The inscription is incised on a dovetail plate in relief, in the center of the uppermost fascia of the mouldings. The plate measures $33^1/_2$ by $19^1/_2$ cm. The letters are $4^1/_2$ cm. high. In the dovetail on the left are the letters X̅C̅, and in that on the right N̅I̅.

Published by Waddington, No. 2694. Renan: *Mission en Phénicie*, p. 611, Note 3. Clermont-Ganneau, *Recueil*, IV, p. 85 ff., and V, p. 290. *A. A. E. S.* III, 124.

	+TWOIKWCOY		X(ριστὸ)ς νι(κᾷ). + Τῷ οἴκῳ σου πρέπι [ἁ]γίασμα, Κ[ύ]ριε. +
X̅C̅	ΠPЄΠỊ_ΓIAC	N̅I̅	
	MAK_PIЄ+		*Christ Conquers!* + *Holiness becometh thine house, O Lord!* +

Waddington's reading of this was incorrect: the words in the body of the plate are taken from *Psalm* XCII, 5.

1160 *a*. Doorway. On the westernmost of two jambs, standing alone, the building to which they belonged having been destroyed. The jambs have no mouldings. The inscription was copied by Professor Littmann. If I understand his note correctly, this

doorway faced upon the street which runs westward past the two taverns mentioned in Nos. 1154 and 1155, the doorway being about 20 meters east of the first well-preserved house as one approaches from the East. The inscription is incised, and occupies a space 44 cm. broad and 36 cm. high: the letters are 5 to 7 cm. high.



Insc. 1160 *a*.

Οἰκοδ(όμησε) Βάκχ(ο)ς, υἱὸς Ἀμροσίου.

Bacchos, son of Amrosios, built (this).

The name Βάχχος occurs in No. 1088 above, Βάκος in Wad. 2053 *c*. Perhaps, however, Βά(ρ)[α]χ(ο)ς should be read, as in *A. A. E. S.* III, 247. The name Ἄμρος or Ἄμερος occurs often in Waddington's collection.

1161. ḲAL'AT SIM'ÂN. Keystone of a flat arch over a doorway, facing south, in the last wall towards the South, between the group of buildings about the "baptistery", i. e. the small octagonal building at the south end of the hill-top, and the last, i. e. the northernmost, archway of the sacred road. The sill of the doorway is now about 4½ feet above the present ground level. On either side of the doorway is a small window. The keystone is 54 cm. broad at the top, 26½ at the bottom: it was originally 1.18 m. high; but about 5 cm. have been broken away from the face at the bottom. In the center is a disk in relief, 27 cm. in diameter. The inscription is incised. The letters, 4½ to 5½ cm. high, are well cut and most of them well formed: nearly all of them are still perfectly distinct. They are, however, difficult to read without the aid of a ladder of sufficient length, and this undoubtedly accounts for M. Chabot's remark: "Je donne le facsimilé de ma copie, sans chercher à la restituer, ce qui me paraît d'ailleurs impossible". For this reason I do not quote M. Chabot's reading, which differs considerably from mine.

Published in part by J.-B. Chabot in Journal Asiat., 9e Série, vol. XVI (1900), p. 272 f., and Plate B (facing p. 300).


Inscr. 1161.

Τοῦτο τὸ ἔργων τοῦ κωμέτου Ἀγαπίου· μνίσθητι εἰς τὸ συνα(χ)ίς. Τηχνίτης Παλλάδ(ιος) Ἀβραάμ, Ἡρακλίτ(ου), Τιλοκβαριν(ός).

This is the work of the townsman Agapios: remember (him, O Lord) continually! Builder, Palladios Abraham, son of Heraklitos, of Tilokbarin (?).

The author of this inscription seems not to have been a perfect master of the Greek language: certainly he could not spell correctly. Of course *ἔργων* is for *ἔργου*, *μνίσθητι* for *μνήσθητι*. I have assumed that *κωμέτου* is for *κωμήτου*, although it is possible that *κώμητος* was meant. If this assumption is correct, Agapios was doubtless a resident of the neighboring village of Telanissos.[1] I am indebted to my colleague Professor David Magie for the suggestion that ΣΥΝΑΞΙΣ[2] is for *συνεχής*, and perhaps ΣΥΝΑΧΕΣ is really on the stone. Probably *τηχνίτης* is for *τεχνίτης*; but perhaps *τεχνῖται Παλλάδ(ιος)*, *Ἀβραάμ*, *Ἡράκλιτος*, *Τιλοκβαρυν(οί)* was intended. The last name I believe to be an ethnikon, and possibly this name is still preserved in *Tell ʿAkibrîn*, the present name of a modern village and ruin, situated about 12 miles south-southwest of Ḳalʿat Simʿân.

1162. Convent (?). On the keystone of a flat arch over the door in the west side of the small church south of the east basilica of the great church of St. Symeon. See Div. II, B, 6, Pl. XXIII, M: also de Vogüé, *Syrie Centrale*, Pl. 139. Before the wall in which this doorway is situated, i. e. on the western side of it, there was a colonnade of piers, in two stories, which formed the front of a portico or cloister.

The stone is 52 cm. broad at the top and $23^1/_2$ at the bottom: it is 1.16 m. high. A very handsome cross, 29 cm. high and 26 cm. broad, is executed in intaglio upon the smooth surface of the block, its center 6 cm. above the center of the keystone: the arms of the cross are 4 cm. broad at the outer ends and notched, but taper considerably towards the center. Below the cross is the inscription, incised. The letters, very well cut and clear, are 5 to $5^1/_2$ cm., the whole inscription 16 cm. in height. A thick, hard plaster now covers the stone above the cross and below the inscription: the whole wall seems to have been plastered so at one time.

ΧΡΙΣΤΗ	*Χριστή, βωήθι πᾶσιν.*
ΒωΗΘΙ	
ΠΑΣΙΝ	*O Christ, help (us) all!*

1163. On the keystone of a flat arch over another doorway, farther north in the same wall as No. 1162. The present doorway was much smaller than the other, for the arch of the former is about at the height of the center of the latter. In the center of this keystone is a cross, similar to that of the other. In this case, however, the inscription is above the cross. The letters have the same form as the others. I could find no trace of any other letters, although there was room for another line between these and the cross.

ΚΥΡΙΕΗΛΗ

I suppose this to be the very familiar *Κύριε ἐλέησον (Kyrie eleison): Lord have mercy (upon us)!* Certainly the form *ἠλη* is peculiar, even if it is read *ἠλῆ[σον*, or *ἠλῆ* for *ἐλεῖ*, *ἐλέει*, the present imperative. Possibly the author may have had the Semitic Eli (Ἠλεί, Ἠλεί, Ἠλί) in mind.[3]

[1] See the commentary on No. 1154.

[2] The word *σύναξις*, in itself, would not be unnatural here: among the Christians it meant the assembling of the people for worship, especially for the communion service; also the congregation.

[3] *Matthew* XXVII, 46.

1163 *a*. BĀSHAMRĀ. Lintel. On a lintel, in situ, facing west. The stone measures 2.55 m. by 71 cm. The letters are 11 to 12 cm. high, and the whole inscription is 82 cm. long. Copied by Professor Butler.

KAICOI   Καὶ σοί.   *To thee also.*

These words are discussed above, under No. 1125.

1164. BĀṢŪFÂN. On a fragment, upside down in the east wall of an Arabic tower, which is built against the south side of the East Church. See Div. II, B, p. 284, Plan of Church. The stone is 1.11 m. long and 23 cm. wide: it is broken at the left end. It might have been part of an architrave, or of the lintel of a small door or a window.

ZWH +++ XAPA   Ζωή +++ Χαρά   *Life +++ Joy!*

1165. KEFR LÂB. Lintel. On a large lintel in the south wall of a small ancient building, facing south, at the extreme north edge of the town. The lintel is not in its original place. The inscription, in letters about 5 cm. high, is incised at the bottom of the face: its total length is 1.49 m. It is so badly weathered that I could read no single word. One letter only, Φ, seemed certain: farther on NX seemed probable

+PPI ΦT   ḤKC ḥWZ8ƏHHNX8ΠοICΗΠ

Inscr. 1165.

It is possible that this document began with a date, of which the Φ formed a part, and should be read: + Ἔτ[ους] φ', or + Τοῦ -- φ' ἔτους .... ὁ δεῖνα .... ἐποί(η)σεν.

I think it is possible, however, that the inscription is not Greek at all.

1166. Lintel. On a lintel lying on the ground, about 50 feet southeast of the foregoing. The inscription is incised on the topmost band of a series of mouldings, including two rows of dentils, forming a sort of door-cap. On each side of this door-cap is a dovetail plate in relief, upright. The letters are formed by broad lines, and are about 5 cm. high: those now preserved measure together 1.14½ m. in length: originally there were from 3 to 6 more at the beginning, and 1 or 2 more at the end.

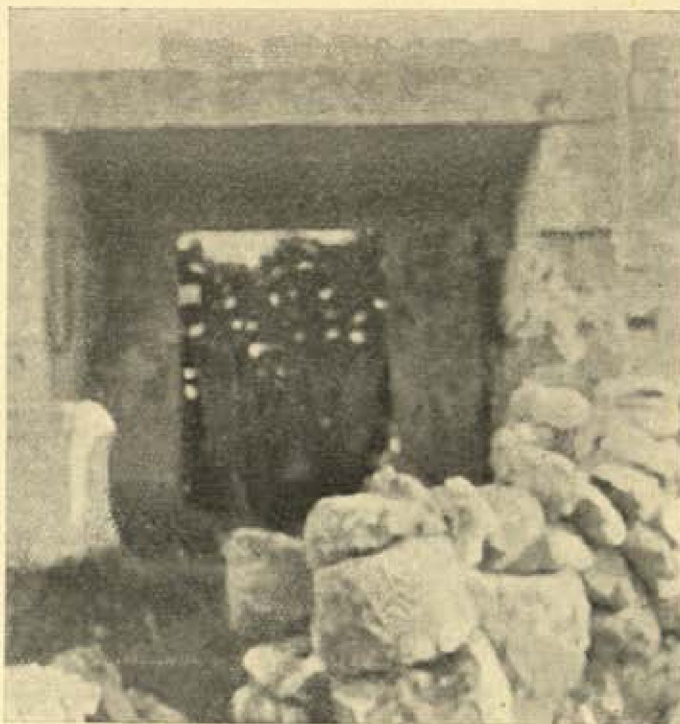
ΟΕ̣ Η̣Ι̣ΝΕΟ̣Η̣Ο̣Ν̣ΗΠ̣Α̣Ο̣ΕΗ̣Ο̣ΥΠΟ̣Ι̣

The Η, in both places, is very doubtful: so also ΑΟ. The two letters before ΥΠΟ may be ΚW, instead of ΗΟ, or after Η (?) a C.

I have not been able to decipher this inscription satisfactorily. Perhaps [Εἷς] Θε[ὸς] μόνος· βοήθι τῷ οἴκῳ: *One God only: help this house,* might be read. At the end, ὑπογίῳ or τούτῳ. See the commentary on No. 1126.

1167. BURDJ ḤÊDAR. Doorway with a vestibule, 487 A.D. On the lintel of a doorway, in what was a handsome wall, having before it a vestibule with sides

of solid masonry and roofed by single slabs of stone which are still intact, in the northwest corner of the town. See Div. II, B, p. 292, Plan of Mortuary Chapel. Immediately before the vestibule, on each side, is a small altar, about two feet high, with good simple mouldings. I did not discover the character of the building to which this entrance belonged. There has been some rebuilding here, and apparently the doorway with its vestibule was used as the entrance to some comparatively late structure. The lintel itself is very large, being about 3.00 m. long and 60 cm. high. The inscription is upside down, and begins at the right end of the stone in its present position. Professor Littmann, who made the copy, believed that the lintel is upside down, and that it was reversed when this doorway was rebuilt. The +, however, which is at the right end of the stone in its present position, and which would precede the inscription if the lintel were reversed again, is right side up now. See No. 1196 below. The letters are incised: they are well cut, but not very regular in size or alignment, the average height being about 9 cm. In the center is a disk.


Vestibule at Burdj Ḥêdar. Inscr. 1167.

+ЄKTICΘHΠAPACIMЄꞶ disk ЄNM(H)ΓꝒЄINΔꞩAIꞨΛΦ

+ Ἐκτίσθη παρὰ Σιμέω, ἐν μη(νὶ) Γ(ο)ρ(πιαίω) ε΄, ἰνδ. αι΄, (τοῦ) ϛλφ΄ (ἔτους).

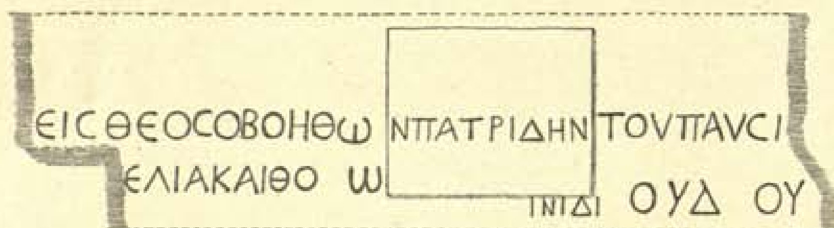
+ *Built by Simeas, in month Gorpiaios (?) 5th, indiction 11, of (the year) 536.* (September, 487 A. D.)

I have read the name of the month Gorpiaios. If this is correct then it is evident that in this region, at this date, the year began in September; for September 488 falls in the 12th indiction. See the commentary on No. 1108. On the other hand the letters which stand for the name of the month may be ΠP in a ligature, or even Π alone. In this case the month is Peritios or Panemos, and the date February or July, 488 A. D.

The name of the builder, Σιμέω, I take to be for Σιμέου. See Dussaud and Macler, *Mission*, p. 279, No. 116; Lidzbarski, *Ephemeris* II, p. 332, line 19 f. Possibly there is a connection between this name and that of the god mentioned in No. 1170 below. On the other hand, the letter after the C may well have been Y, and, whether this letter was Y or I, perhaps Συμεῶ(νος) or Σιμεῶ(νος) should be read.

I believe that this inscription is later than the door-frame on which it is carved.

1168. House (?). On the lintel of a house, facing north, in the north center of the town. Before the house was a portico, the ruins of which nearly cover the doorway, so that the ends of the lintel are hidden. In the center of the lintel is a rectangular plate in relief, 54 cm. broad and 43 cm. high. This plate seems to have contained four lines of letters, two above and one below that which is shown in the drawing. If there were really four lines on the plate, however, three of them have become quite illegible, or at least seemed so to me. The extant line on the plate is nearly level with the upper line on each side. The first line at the left of the plate is 92 cm. long, at the right 48 cm. The second line, at the left, is 70 cm. long, 3 or 4 letters having been broken away from the beginning: at the right of the plate the second line is 51 cm. long. The stone is broken at the right end, so that possibly 4 letters more have been lost from the end of the first line, and three from the end of the second. These letters vary from 6 to 9 cm. in height. The letters on the plate in the center are smaller. Below the plate is still another line of letters a little smaller still. The whole inscription is very badly weathered, and the reading altogether uncertain.



Inscr. 1168.

The first part of the first line contains, of course, the familiar Εἷς Θεὸς ὁ βοηθῶν: *One God that helpeth.* See the commentary on No. 1126 and also *A. A. E. S.* III, 25 (p. 51 f.).[1] For the rest, it does not seem to me that my copy has preserved enough of the inscription to warrant any attempt at restoration. In the second line one might think of ἐπιμελίᾳ and perhaps τοῦ δούλου σου. Below the plate there was probably a date, ending with ἰνδ. ι'.

1169. West Church. On the lintel of the west door in the south wall of the West Church. Div. II, B, p. 288. In the center of the lintel is a door-cap, and on each side of the cap a disk containing a six-pointed star. The whole lintel is about 2.40 m. long and 55 cm. high. The inscription is incised below the door-cap. It is 71 cm. long, and the letters 11 cm. high. Copied by Professor Littmann.

\+ ΙϹ ΘЄΟϹ +   + (Ε)ἷς Θεός. +   + *One God.* +

See the preceding inscription.

1170. KEFR NABŌ. Oil Mill, 224 A. D. On a lintel in two pieces found together upon the ground immediately south of a small building near the southeast corner of the town. The original character of this small building I could not determine; but I doubt if there was any connection between it and the lintel. The latter, as its inscription shows, belonged to an oil mill, which was the property of three gods, and

[1] For other examples of this formula see the *Index of Phrases*, and especially Nos. 968, 1049, 1075, 1089, 1095, 1186, 1189, 1200, 1201 and 1204.

was built from the funds of their cult. There was in this town a very large temple, drums of the columns of which were afterwards built into the apse of the church. See Div. II, B, p. 294.

The lintel was originally about 2.45 m. long, and 79 cm. high. It is ornamented by a series of mouldings, of which the lowest two fasciae bear lines 1 and 2, and lines 3–5, respectively. These mouldings do not frame the lintel, but form a sort of door-cap. At the right side, the face of the lintel extended, originally, about 22 cm. farther; but from this end a rectangular hole has been cut, as if to receive the end of a beam, so that the space beyond the cap, opposite lines 1–4, is now only from 8 to 10 cm. wide. The cutting of this hole, however, does not seem to have destroyed any letters, and perhaps the hole was cut before the inscription. The space at the right of the cap was used for completing lines 2 and 3. The letter Ϲ of *προσόδων* was evidently omitted by mistake, and added on the face of the stone nearly in a line with ΠΡΟ. Then, there being a little room left at the end of line 3, after ΚΛΑΥΔΙΟΥ, the carver, wishing to add *τοῦ ἐβοκάτου*, wrote a small Τ on the cap, and beyond, ΟΥ, ΒΟ, ΚΑ, ΤѠ, these letters in pairs one under the other, beginning under the Ϲ mentioned above. This Ϲ he then seems to have changed to Ε, adding a very small Ϲ for the *προσόδων* still farther up. This procedure has placed the letters in a curious order; but the meaning is clear enough. Line 5 is in very small letters, and is carved along the bottom of the lowest fascia, below line 4, where there is no proper space for it. Obviously this line was added after the rest was finished. Lines 6–8 are carved below the cap, on the plain face of the lintel.



Left half of the lintel which bears Inscr. 1170.

The two inscribed fasciae were 2.20 m. long (both fragments together): the first is 12 cm. wide, the second 15 cm. Below the cap the space containing lines 6–8 is 18 cm. high. Line 6 begins 11 cm. from the left end of the stone, and is 2.18 m. long. Line 7 begins 82 cm. from the left end, and is 1.55 m. long. Line 8 begins 1.02 m. from the left end, and is 75 cm. long. Most of the letters are 5 to 6 cm. high: the smaller ones, however, are only 4 cm. high or less.

Published by M. Victor Chapot, in *B. C. H.* XXVI (1902), p. 181 ff. and by M. Th. Uspensky, in *Archaeological Monuments of Syria*, 1902, p. 71 f. = *Izviestiya of the Russian Arch. Institute at Constantinople*, Vol. VII, p. 164 f. See Lidzbarski, *Ephemeris für Semitische Epigraphik* II (1903–1907), p. 323 f. See also Dussaud, in *R. A.* IV (1904, 2), p. 251–260.



Cast of Inscription No. 1170.

1. Σειμί[1]ῳ καὶ Συμβετύλῳ καὶ Λέοντι, θεοῖς πατρῴοις, τὸ
2. ἐλαιο(τ)[2]ρόπιον σὺν κατασκευῇ πάσῃ ἐκ τῶν τῶν θεῶν προσ-
3. όδων, διὰ Νομερίου καὶ Βερίωνος καὶ Δαρείου καὶ Κλαυδίου τοῦ ἐβοκάτ(ου),
4. ἐπιμελητῶν, καὶ Ἀντωνίου καὶ Σωπάτρου, λευκουργ[3]ῶν,
5. — Δ[ο]μετιανός, τέκτων, μνησθῇ. —
6. Καὶ Γαίου καὶ Σελεύκου, τεκτόνων, ἔτους βοσ', μηνὸς
7. Περιτίου ει', συνετελέσθη καὶ ἀφιερώθη.
8. Ὁ γράψας, Θεότεκνος.

To Seimios and Symbetylos and Leon, ancestral gods, the oil-mill, with all its fixtures, from the revenues of the gods, through Nomerios and Beriōn and Dareios and Klaudios the evocatus (i. e. a veteran, still qualified for military service), *epimeletai* (i. e. *directors* or *superintendents* of the property of the gods), *and Antonios and Sopatros, leukourgoi* (i. e. *marble-workers) — may Dometianos (the) builder be remembered — and Gaios and Seleukos, builders, in the year 272, month Peritios 15th, was finished and dedicated. He who wrote this was Theoteknos.* (February, 224 A. D.)

The names of the three divinities mentioned here are important for the study of the religions of Northern Syria. As M. Chapot has said, Σείμιος (or Σεῖμος) is evidently the masculine counterpart of Σημέ(α), Σίμα or Σιμία mentioned in the inscription from Burj el-Qaé[4] and elsewhere. The editors of the latter inscription associated this name with the Aramaic *Shemaiyā*, *Shamīn* = *Heavens*. It seems fairly clear now that there is no such connection, or at least no direct connection. The origin of the name appears to be *Simi* or *Sima*, the name of a very ancient goddess, perhaps originally from Babylon, worshipped in Northern Syria in early times. This goddess is doubtless the same as the Ἀσιμάθ (*'Asīmā*), imported into Samaria by the colonists from Αἱμάθ (Ḥamā) after the Assyrian conquest near the end of the eighth century B. C.[5] Like a good many oriental deities, this one appears both in a male and in a female form. The god or goddess is mentioned in at least seven inscriptions already know, namely, (1) and (2)

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[1] This letter is uncertain: if the mark was intended for a letter at all, it is badly executed. I read this name Σείμῳ originally.

[2] A Π in this place is almost certain: if not, then ΤΙΡ.

[3] There is no ι here, as the squeeze shows: the mark, read as ι by M. Chapot, is accidental, and not large enough for a letter.

[4] See below.

[5] IV Kings, XVII, 30. Ronzevalle, in *R. A.* II (1903, 2), p. 35 ff. Dussaud, in *R. A.* IV (1904, 2), p. 258.

from Deir el-Qalʿa,[1] (3) from Ḥomṣ (or Palmyra),[2] (4) from Burj el-Qaé (4 hours N. N. E. of Ḥomṣ), dated 196 A. D.,[3] (5) on a gem,[4] (6) on the wall of a rock-hewn chamber near Wastha, north of Tyre,[5] and (7) the present inscription.

In these seven inscriptions the name appears three times certainly as feminine (Nos. 2, 4 and 5), once certainly as masculine (No. 7): three times the sex is uncertain (Nos. 1, 3 and 6). In two of these cases the feminine Σημέα appears alone, or with Ἀτραγατεις (Ἀτάργατις): in other cases the name appears in a triad, to which, in one instance, a Νεωτέρα Ἥρα, apparently the princess Soaemias, has been added. At Deir el-Qalʿa, in one inscription (No. 2) this triad appears as *Jupiter Balmarqod*, *Juno Regina* = θεὰ Ἥρα, and *Juno* (θεά) *Sima*. In the other inscription from Deir el-Qalʿa (No. 1) *Juno Regina* may have been omitted, *Jupiter Balmarqod* appearing with *Juno Sima* alone. In the monument found at Ḥomṣ (No. 3) a triad, of which the goddess is called Ἀθηνᾶ and the god on the right Κεραυνός, appears in the relief in its present state.[6] In the inscription below this relief apparently the goddes is called *Seimia* or *Seima*, and the two gods *Bel Iarebol* and *Aglibol*.[7] In the inscription from the neighborhood of Tyre (No. 6) the triad appears[8] as *Helios*, *Aphrodite*, and *Simia* or *Simios*. In the present inscription the triad appears as *Seimios*,[9] *Symbetylos*, and *Leon*.

M. Chapot and the other editors[10] of this inscription have pointed out that the name *Symbetylos* signifies the consort, or paredros, or sharer in the baetyl, of the god. Doubtless then this consort, whose proper name is lacking, is no other than the goddess Sīma or Sēmea, the female counterpart of Seimios. The lion is well known as the animal sacred to Atargatis and often associated with her on monuments belonging to her cults. Professor Lidzbarski suggests that perhaps the lion was deified originally because it was often represented as the bearer of the goddess. Perhaps at Kefr Nabō a lion was represented as the bearer of a sacred baetyl. M. Dussaud has entered more fully into the discussion of this subject[11]: "Le lion à signification solaire est le *djinn* par excellence, le dieu Gennaios, à tel point que Gennaios est employé comme épithète du dieu solaire. Elle est appliquée à Baʿal-Marqod, à Malakbel, tandis que Gennaios à Héliopolis était vénéré sous la forme d'un lion dans le temple même de

[1]) No. (1) in *C. I. L.* III, 159 and 6669. See also Clermont-Ganneau, *Recueil* I (1888), p. 109 f., and V (1903), p. 81 f.; *R. A.* 4e S. II (1903, 2), p. 229. Perdrizet, *R. A.* 3e S. XXXII (1898, 1), p. 39 f. Ronzevalle, *R. A.* 4e S. II (1903, 2), p. 41 f. Dussaud, *R. A.* IV (1904, 2), p. 252. No. (2) Published by Ronzevalle, *l. c.*, p. 29–49. Clermont-Ganneau, *Recueil* VI (1905), p. 35–41 (= *R. A.* II, p. 225–9). Dittenberger, *O. G. I. S.* II (1905), No. 590. Lidzbarski, *Ephemeris f. sem. Epigraphik* II (1903–7), p. 324 f.

[2] Published by P. Lammens in *Musée Belge* V (1901), p. 273 f., No. 28, and in a communication from R. P. Ronzevalle, containing a good photographic reproduction of the monument, in *C. R. de l'Acad. des Inscr.* 1902, p. 235 f. See also Ronzevalle in *R. A.* 3e S. XL (1902, 1), p. 387–391 (written Nov. 28, 1901). Also the communication of P. Ronzevalle presented by M. de Vogüé in *C. R.* 1903, p. 276–283. Dussaud, *R. A.* IV (1904, 2), p. 248 f.; *Les Arabes en Syrie avant l'Islam* (1907), p. 131; *R. E. G.* XXI (1908), p. 204. Lidzbarski, *Ephemeris* II, p. 83 f.

[3] Published by MM. Perdrizet and Fossey in *B. C. H.* XXI (1897), p. 70 f., No. 11. See also Perdrizet in *R. A.* 3e S. XXXII (1898, 1), p. 39–41.

[4] Published in *C. I. G.* IV, 7046 and by M. Dussaud, in *R. A.* 4e S. IV (1904, 2), p. 252 f. Also Rayet, *B. C. H.* III (1879), p. 406–8. Mordtmann, *Z. D. M. G.* XXXIX (1885), p. 42 f.

[5] Published by Renan in his *Mission de Phénicie*, p. 647 ff., and by Dussaud in *R. A.* IV (1904, 2), p. 253 f. Also *C. I. S.* I, p. 27.

[6] Some believe that there were originally four persons here.

[7] In spite of *I. G.* XIV, 971, however, I am not entirely convinced that Aglibol is masculine.

[8] According to M. Dussaud's reading.

[9] Or *Seimos*. [10] Dussaud, Lidzbarski, *l. c.*

[11] *R. A.* 4e S. IV (1904, 2), p. 229 f.: the necessary references are given by M. Dussaud in the foot-notes. See also Ronzevalle in *C. R. de l'Acad.* 1901, p. 459 f. Heuzey in *C. R.* 1902, p. 190–200. Clermont-Ganneau, *Recueil* I (1888), p. 94–96; *C. R. de l'Acad.* 1902, p. 472 f.; *Recueil* V (1903), p. 154–163.

Jupiter Héliopolitain — ce qui autorise à le reconnaître dans la dédicace de Kefr-Nebo sous le vocable Λέοντι. A Emèse, Gennaios se manifesta sous la forme d'un bétyle".

The triad at Kefr Nabō, then, was in reality Seimios, Sima and Leon = Gennaios. The learning and research of M. Dussaud [1] and others [2] have made the following statements fairly certain: —

(1) In all these cases, excepting possibly the last mentioned, this triad is the same as the well-known triad of Heliopolis (Baʿalbek), i. e. Jupiter Heliopolitanus, Venus, and Mercury. [3]

(2) The first of these deities, Jupiter Heliopolitanus at Baʿalbek, Balmarqod at Deir el-Qalʿa, Iarebol at Ḥomṣ (or Palmyra), Helios at Tyre, etc., is the god of the heavens, the Babylonian Marduk, the Syrian Hadad, [4] among whose symbols were sun-rays and the bull.

(3) The second is his consort, the Babylonian Ištar [5] or ʿAtarʿatē, the Syrian Atargatis, Lucian's (?) Dea Syria, among whose symbols were sun-rays, sun-disk and moon-crescent combined, and the lion. This goddess was identified under Greek and Roman influences most commonly with Hera = Juno, or with Aphrodite = Venus, sometimes apparently with Athena Kyria.

(4) The third deity of the triad, Mercury at Baʿalbek, elsewhere Simios, or in feminine form Sima etc., was considered the son or daughter of the other two. This Mercury has been identified with Nebo, [6] and Nebo is the son of Marduk and Venus Sarpanitu. [7] That Simios is the son of Juno (Atargatis), or Sima the daughter of Jupiter (Balmarqod), or that Balmarqod and Atargatis together are the parents of Simios or Sima, is stated in Inscription 1 from Deir el-Qalʿa. Xanthus the Lydian tells [8] that Atargatis had a son Ἰχθύς, with whom she was thrown into a lake by Mopsus. I am inclined to agree with M. Dussaud that this Ἰχθύς is another name for Simios. The story told by Diodorus, [9] although confused, points to the same conclusion: Derketo, here evidently the same as Atargatis, [10] fell in love with a young Syrian whose name is not given. By him she had a daughter called Semiramis. Ashamed of her conduct Derketo made away with the young man, and had her infant daughter exposed in a desert: she then changed herself into a fish and disappeared in a lake. The daughter was reared for a time by doves, [11] but finally was rescued by shepherds and given to a royal overseer named Simmas.

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[1] "Notes de Mythologie Syrienne" IV, § 4: "Les Dieux Symbétyles Simios et Simia", in *R. A.* 4ᵉ S. IV (1904, 2), p. 251–260, and, in general, his "Notes de Myth. Syr." I, in *R. A.* I (1903, 1), p. 347–382, and IV, in *R. A.* IV, 225–260.

[2] Perdrizet, in *R. A.* 3ᵉ S. XXXII (1898, 1), p. 39–41; Ronzevalle, in *R. A.* 4ᵉ S. II (1903, 2), p. 29–49; Clermont-Ganneau, *Recueil* VI (1905), p. 35–41.

[3] See *C. I. L.* III, 7280. Perdrizet in *C. R. de l'Acad.* 1901, p. 131 f. Cumont, in *Musée Belge* V (1901), p. 149. Dussaud, *l. c.*, p. 258.

[4] Possibly also Malachbel.

[5] The Phoenician Astarte, though doubtless originally identical with Ištar, appears to have had an independent development, probably under Egyptian influence.

[6] Perhaps he is also the Aglibol of Palmyra: see above, p. 183, note 7.

[7] Dussaud, *l. c.* p. 258.

[8] Frg. 11 in *F. H. G.* I, p. 38 (Athenaeus VIII, c. 37).

[9] Book II, c. 4.

[10] Although perhaps to be distinguished from Atargatis elsewhere, as M. Dussaud believes.

[11] Fishes and doves were sacred in the Cults of Atargatis, which had a wide vogue in Syria and Phoenicia, and at least the fish as a symboi was carried, doubtless chiefly by the Phoenicians, westward through the Mediterranean and especially along the African coast, where it still survives under circumstances which indicate an unbroken tradition from ancient paganism. Moreover the fish is still a sacred object to some of the modern natives of Northern Syria and Asia Minor, who will not eat fish, doubtless originally for this reason. These facts, established by Professor Dölger (*Das Fischsymbol* I (1910) p. 425–446), and others, throw a strange light upon the use of the fish and the dove as symbols by the early Christians.

In the Kefr Nabō inscription the usual triad, Hadad, Atargatis, and Nebo-Mercury-Seimios or Simos, has been replaced by Seimios, Symbetylos (i. e. Sima), and Leon. Perhaps this may be accounted for by the supposition that Nebo = Seimios was the patron god of the place, as its modern name, *Kefr Nabō*, suggests. If then the god Hadad (= Jupiter Heliopolitanus, Balmarqod, etc.) in this locality was displaced by Seimios, it is natural enough that Hadad's consort, Atargatis etc., was replaced by the counterpart or consort of Seimios, here called Symbetylos, who, as it was said above, is probably the ancient Syrian 'Ašīmā ('Ασιμάθ), and may perhaps be identified also with Tašmet, the paredros of Nebō. The third place in the triad of Kefr Nabō was then filled by Leon = Gennaios.

For the meaning of ἐπιμεληταί given here, see *Transactions of the Am. Philol. Ass.*, Vol. XLIII (1912), p. 121 f.

M. Chapot understands λευκουργοί to mean "*ceux qui font les enduits*", and refers to *C. I. G.* 2749, l. 5. Certainly the word might have the meaning of *plasterers, whiteners*. But in this country, where the rock upon which every house stood was a fine-grained white lime-stone, which the ancient inhabitants seem to have cut with the greatest ease and used with the greatest freedom even for the smallest and simplest buildings — indeed every cellar was a quarry and furnished the best of building material — it has seemed to me that this word must mean *white-stone workers*, and this opinion I find is shared by Professor Crönert, *Class. R.* XVII (1903), p. 197: "Nomine λευκουργός is significatur, qui opera marmoris (λευκοῦ λίθου) conficit". See also H. van Herwerden, *Lexicon Gr. Suppl.*, 2nd ed., 1910, p. 883.

I believe M. Chapot is also in error in his interpretation of ΗΝΗϹΘΗ. Dometianos did not compose the inscription: on the contrary, as it seems to me, his name was forgotten when the names of the other τέκτονες, Gaios and Seleukos, were written, or else Dometianos' name was added to the rest after the original inscription was complete. The form is not for ἐμνήσθη, but is subjunctive: see No. 1203 and its commentary.

For the ancient name of Kefr Nabō see the commentary on No. 1175.

1171. House (?). 308 A. D. On the lintel of a small ancient building, in situ, facing southeast, in the northwestern part of the town. Div. II, B, p. 294: House of polygonal masonry. The inscription is incised along the bottom of the face. Above it is a door-cap, ornamented with a delicate vine from which hang two large, coarse bunches of grapes. The inscription, from Ζ through Φ, is 1.72 m. long: the lacuna, from ΚΤΙϹ to Ꙍ is 17 cm. long. The letters are $2^1/_2$ to $3^1/_2$ cm. high, most of them being 3 cm. Above ΚΤΙϹ there are marks on the stone, which may possibly be letters, 5 or 6 in number: they are more like the feathers of an arrow pointing to the right. Possibly they represented a branch. Probably they are merely accidental.

ΖΟΗΑΦΡΟΝΙΟϹΕΤοΥϹϚΝΤΗΗΝΟϹΠΑΝΗΗοΥϚΚϹΕΛΕΥΚοϹΚΤΙϹ...... ? ꙌΓΡΑΦ ?

The second word looks like ΑΦΡΟΝΙΟϹ or ΑΦΡΟΔΙΟϹ; I believe, however, that ΑΦΡΟΝΤΙϹ is possible. After ΚΤΙϹ traces of the tips of the following letters appear, suggesting ΤΙϹ or ΤΗϹ. The last word may be ΓΡΑΨΕ: the Ꙍ before this seemed to me certain.

Ζοὴ ἄφροντις· ἔτους ϛντ', μηνὸς Πανήμου ϛκ'· Σέλευκος κτίσ[της (?) . . . .]ω γραφ . . .

Life care-free! In the year 356, month Panemos 26th: Seleukos, (the) builder . . . . (July, 308 A. D.)

The ending of the inscription may be Σέλευκος κτίσ[της, ὁ ζ]ωγράφ[ος: *Seleukos, the artist, (was) (the) founder*, or Σέλευκος, κτίσ[ας ἑαυτ]ῷ, (ἔ)γραψε: *Seleukos, having built for himself, wrote (this).* Or the last words may have been ὁ γράψας: compare, for example, Nos. 1203–1205 below.



Door-frame. Inscr. 1171.

1172. House, 445–6 A. D. On a lintel in situ, over the entrance to what appeared to be a private house, facing west, in the southeast corner of the town. See Div. II, B, p. 296. The first line is 78, the second 35 cm. long, both together are 27 cm. in height. The letters are incised: they vary from 5 to 10 cm. in height, and are very irregularly placed. The reading I believe certain.

ΚVΡΙѠΝΟΥΕΤΟVCΔϤΥ
ΕΤCΛΙѠΘΗ

Κυριώνου· ἔτους δϙυ' ἐτελιώθη.

(The house) of Kyrion: in (the) year 494 it was finished. (445–6 A. D.)

The name *Kyrion*[1] is probably a Syriac diminutive of the Greek Κύριος (Κῦρις, Κῦρος), which is the equivalent of the Syriac *Mara* or *Mari*. See the commentary on No. 1119 above. Perhaps, however, it may have to do with the Roman *Curio*. See Pape, *Wörterbuch*, s. v.

1173. Building, 504–5 A. D. On a large lintel, in situ, at the west end of the south wall of a large ancient building in the center of the town. Div. II, B, p. 297: House or Inn. The lintel measures 2.97 m. by 79 cm. The face is without mouldings. It is ornamented with three disks, executed in relief below the surface, 41, 62 and 42 cm. in diameter respectively. The inscription is incised below the disks, beginning 19 cm. from the left end of the stone. The upper line, however, extends across the left half of the lintel only, for the large disk in the center breaks into the space which otherwise might be occupied by this line, and the line is not continued on the right of this disk. The upper line, therefore, is only 1.09 m. in length: the end of it is somewhat multilated, and there is room between the remains of ΕΥ and the rim of the central disk for an Μ, or perhaps for ΜΑΤΟC if these letters were a good deal cramped.

[1] Κυρίων, Κυριώνας or Κυριώνης: compare Μάρων, Μαρίων, Μαρώνας, etc.

The second line is badly multilated in the center. The first 19 letters occupy a space 94 cm. long, and are followed by a lacuna of 76 cm. The last 28 letters are 1.07 m. in length. The letters are 5 to 6 cm. high, excepting ο which measures only 4 cm.: they are well cut; but the strokes are thin.

The first half of the inscription, i. e the upper line and that part of the lower which is at the left of the central disk, was published by M. Chapot, *B. C. H.* xxvi (1902), p. 181. The second part of the second line was published by M. Uspensky, *Izviestiya* of the Russ. Arch. Inst. at Constantinople, vii (1902), p. 165.



Inscr. 1173.

At the end of the first line, M. Chapot read ΑΓΙΟΥΟΥΙ. In the second part of the second line M. Uspensky read ΑΓΙΟΥ ΖΑΧΕΟΥ.

Δόξα Πατρὶ κὲ Οἱοῦ κὲ Ἁγίου<ου> Πνεύ[ματος]. Κύριη φύλαξον τὴν ἴσοδ[ον ἡμῶν κὲ τὴν ἔξοδον. Δ]ιὰ εὐχῆς τοῦ ἁγίου Ἀχέου (?). Ἔτους γνφ'.

Glory to Father and Son and Holy Spirit. Lord guard our coming in and (our) going out! In fulfillment of a vow of the holy Acheos (?). In the year 553. (504–5 A. D.)

The spelling and syntax of this inscription is uncommonly incorrect. On the *Gloria Patri* see No. 1140: on the words Κύριε φύλαξον κτλ. see No. 1109 and *A. A. E. S.* iii, 119. I estimated that about 18 letters were lost from the middle of this line, and have restored that number. I am inclined to believe that M. Uspensky's reading of Ζαχέου is correct, and that in my copy I must have omitted the Ζ by mistake. M. Uspensky notes that St. Zacchaeus, a martyr of Antioch, is mentioned in the *Acta Sanctorum* for July, Vol. iii, p. 32 (July 10th). Probably the genitive Ζαχέου is for a dative, like the Οἱοῦ and Ἁγίου Πνεύ[ματος] of the first line, and probably *a vow to St. Zacchaeus* was meant.

1174. The Same Building. On the lintel of the easternmost doorway in the south wall of the same building as No. 1173. The lintel measures 3.85 m. by 99 cm. On the face are three rectangular ornamental plates, like disks, but no mouldings. The inscription, 51 cm. long and 11 cm. high, is below the central plate. The letters are incised, in double lines, making a false appearance of relief: they are very badly executed. Copied by Professor Littmann.

ΜΑΡΚΙΑΝѠ.

The first two letters are much smaller than the others, and they and the last letter are very uncertain. I satisfied myself, however, comparing the copy with the stone, that Μαρκιανῷ was meant, i. e. *Of* or *For Markianos.*

With this should be compared an inscription reported by M. Chapot as "Sur le claveau inférieur de l'arcade à g.",[1] apparently in the same building. I did not find

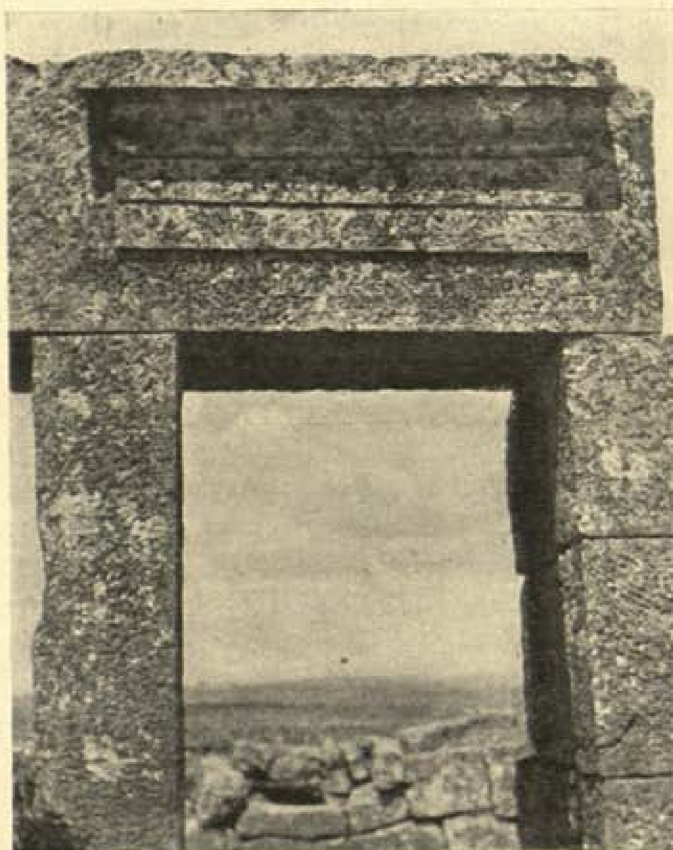
[1] *B. C. H.* xxvi (1902), p. 181, No. 25.

this inscription. M. Chapot's text is as follows: + Κ(ύρι)ε βοήθη τῶν [δο]ύλ[ων σου] τῶν [. . . . . .] Μ[α]ρκι(α)νοῦ καὶ Σεργίο[υ τ]οῦ α[. . . . .] καὶ υἱοῦ αὐτοῦ [. . . . .] καὶ Κ[. . . . .] υἱοῦ αὐτοῦ +.

1175. BRÅD. LINTEL, 207–8 A. D. On the lintel of a doorway in the second story of a half-ruined building, facing south in the eastern part of the town. Nos. 1175, 1186 and 1187 belong to the same group of buildings. This group is most remarkable in its plan. See DIV. II, B, p. 303 f. The lintel itself is large and well cut. It is now very difficult of access, so that an accurate drawing of the inscription could not be made. I believe, however, that the reading given below is reliable.

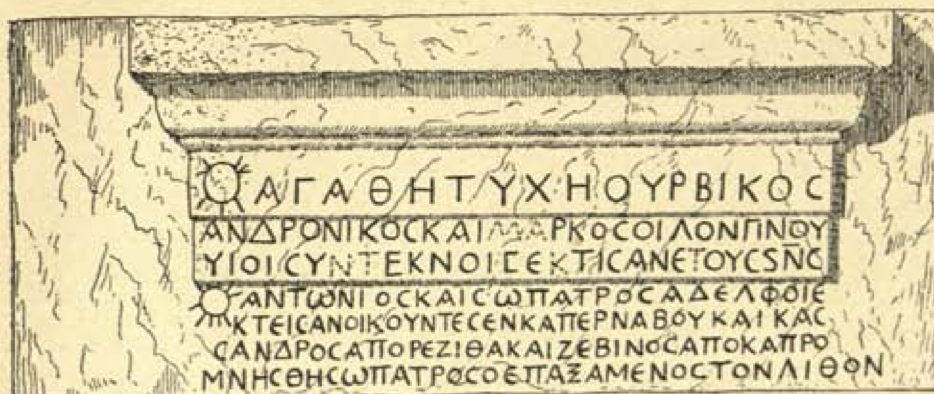


Door-frame and Wall of Polygonal Masonry. Inscr. 1175.



Door-frame bearing Inscr. 1175.

Upon the center of the lintel is a door-cap, 1.31 m. broad at the bottom. The first line of the inscription is upon the next to the lowest fascia of this door-cap, the fascia being 13 cm. high and the letters $5^1/_2$ cm. The second and third lines are on the lowest fascia of the cap: this fascia is $13^1/_2$ cm. high, the letters 4–$4^1/_2$ cm. Lines 4–7 are carved below the cap, in a space 22 cm. high. These letters also are 4 to $4^1/_2$ cm. high. The last line projects 9 cm. to the right of the cap. At the beginning of the first and also of the fourth line is a symbol, perhaps 8 or 9 cm. high, somewhat resembling a sun-disk with rays. It seems quite clear that lines 4–7 constitute a paragraph by themselves, and it is quite possible that they were added some time after the rest. I believe that this lintel originally belonged to some building connected in some way with the cult of a pagan god, perhaps that same Σεῖμος or Σείμιος mentioned in the inscription of the oil-mill at Kefr Nabō, No. 1170 above.



Inscr. 1175.

1. Ἀγαθῇ Τύχῃ. Οὐρβικός,
2. Ἀνδρόνικος καὶ Μάρκος, οἱ Λονγίνου
3. υἱοί, σὺν τέκνοις, ἔκτισαν ἔτους ςνσ'.
4. Ἀντώνιος καὶ Σώπατρος, ἀδελφοί, ἔ-
5. κτεισαν, οἰκοῦντες ἐν Κάπερ Νάβου, καὶ Κάσ-
6. σανδρος ἀπὸ Ῥεζιθα, καὶ Ζεβινος ἀπὸ Καπρο
7. Μνησθῇ Σώπατρος, ὁ ἐπαξάμενος τὸν λίθον.

With Good Fortune! Ourbikos, Andronikos and Markos, the sons of Longinos, with (their) children, built (this) in (the) year 256.

Antonios and Sopatros, brothers, built, being residents of Kaper Nabou, and Kassandros of Rezitha, and Zebinos of Kapro[....]. May Sopatros be remembered, who put the stone in place. (207–8 A. D.)

This inscription is most interesting because of the ancient place names which it preserves. Two of them are the old Aramaic names, and at least one of these is still in use, namely Κάπερ Νάβου, the modern Kefr Nabō. Professor Butler suggests that the other, Ῥεζιθα, may be the modern Zerzîta. See Nos. 1170–1174: also *A. A. E. S.* III, p. 123 f., and *B. C. H.* XXVI, p. 180. I believe that ancient Semitic names appear also in the ethnikon Τιλοκβαρενω, in No. 1161, in the form Καπροβαραδε in *A. A. E. S.* III, 75, and in Καπαραζιζον (Κάπαρ Ἀζίζου) which occurs in an inscription found at Raïfa, north of Shêkh Miskîn, and published by M. Fossey in *B. C. H.* XXI (1897), p. 54.

On μνησθῇ see the commentary on No. 1203 below.

1176. GATEWAY, 491 A. D. On the lintel of a gateway which formed the entrance to a courtyard, near a colonnade of piers, about 100 yards south-southeast of the North Church. The rest of the wall has disappeared. The whole lintel is 1.90 by 0.57 m. The inscription is incised on a dovetail plate in relief. In each dovetail is a small disk. The body of the plate is 65 cm. long and 33 cm. high. The letters vary from 3 to 6 cm. in height, most of them, however, being about 5 cm. Copied by Professor Littmann.

+ΑΓΑΘΗΤΥΧΗΑΡΓΥΡ
ΙΟϹΠΕΛΑΓΙΟΥΕΚΤΙϹΕΝ
ΕΚΘΑΙΜΕΛΙωΝ ΕΝ
ΜΥΠΕΡΒΕΡΕΤΕοΥΧΡ
ΟΝΟΙϹΙΝΔ/ΙΕΤοΥΜΦΕΤ
οΥϹΔΙΑΚΟϹΜΑΤΕΧΝΙΤοΥ

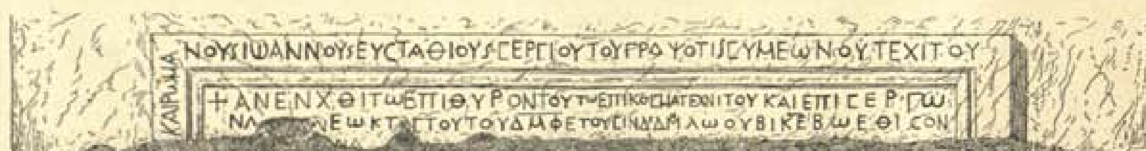
+ Ἀγαθῇ Τύχῃ. Ἀργύριος Πελαγίου ἔκτισεν ἐκ θαιμελίων ἐν μη(νὶ) Ὑπερβερετέου, χρόνοις ἰνδ. ιε', τοῦ μφ' ἔτους, διὰ Κοσμᾶ, τεχνίτου.

+ *With good Fortune! Argyrios, (son) of Pelagios built (this) from the foundations in (the) month of Hyperberetеos, in (the) times of indiction 15, of the 540th year, through Kosmas, architect.* (October, 491 A. D.)

The phrase χρόνοις (or χρόνων) ἰνδικτιῶνος does not occur elsewhere in the inscriptions published here or in *A. A. E. S.* III: it is found, however, elsewhere, for example in Wad. 1913, 1917, 1965, 2089 and 2477.

Concerning the architect Kosmas, see the commentary on No. 1142 above.

1177. GATEWAY, 496 A. D. On the lintel of a gateway which formed the entrance to a courtyard before a building with a portico, like a private dwelling. See DIV. II, B, p. 312 f. The rest of the wall, in which this gateway stood, has disappeared. The whole lintel is 2.20 m. long and 46 cm. high. The lowest fascia of the mouldings, which bears the first line of the inscription, is 1.66 m. long and 6 cm. wide. This first line, however, appears from the sense to have been carved after the others, as an addition to them: consequently I have placed it after the others in the text which accompanies the drawing. The space at the bottom of the lintel, framed by the mouldings, contains the second and third lines, and traces of a fourth. It is 1.48 m. long and, in its present condition, 11 cm. wide. The bottom has been broken and crumbled away, and the space was doubtless somewhat wider originally; but the fourth line must always have been badly cramped. The letters are incised, and are from 3 to 4 cm. high: all appear to be certain. The drawing is by Professor Littmann.



Inscr. 1177.

+ Ἀνένχθι τὼ ἐπίθυρον τοῦτω ἐπὶ Κοσμᾶ τεχνίτου καὶ ἐπὶ Σεργωνα (?) [τοῦ?] νεωκτ[ί]στου, τοῦ δμφ' ἔτους, ἰνδ. δ', μη(νὸς) Λώου βι'. Κ(ύρι)ε, βωέθισον . . . . καὶ Ῥωμανοῦ (καὶ) Ἰωάννου (καὶ) Εὐσταθίου (καὶ) Σεργίου τοῦ γράψοτι (καὶ) Συμεώνου τεχνίτου.

+ *This lintel was put in place under the direction of Kosmas, architect, and under Sergonas (?) the neoktistos, in the 544th year, indiction 4, month Loös 12th. Lord, help . . . . Also (under ?) Romanos and Ioannes and Eustathios and Sergios, who wrote (this), and Symeones, architect.* (August, 496 A. D.)

The form ἀνένχθι is, of course, for ἀνηνέχθη, as βωέθισον for βοήθησον, and γράψοτι for γράψαντος. I suppose that Σεργωνας is a possible name, and that it actually occurs here, although one is tempted to read Σεργίου at the end of the second line in the drawing.

I am inclined to believe, furthermore, that the traces of letters below the third line in the drawing may be the last remains of [Σεργω]νᾶ, depending upon βωέθισον. The names which appear in the first line of the drawing, Ῥωμανοῦ etc., may depend, of course, upon an ἐπί to be supplied from the context. Or they may depend upon something in the fourth line. In view of the other mistakes in this inscription it is even possible that these names depend upon βωέθισον, and we should then read: Κ(ύρι)ε βωέθισον [Σεργω]νᾶ καὶ Ῥωμανοῦ (καὶ) Ἰωάννου κτλ..

Concerning the word νεωκτ[ί]στου see what is said above under No. 1147. It does not seem to me possible in either inscription to connect this word with ἔτους as Professor Dölger suggests.[1] There is no evidence that the era of Boṣra was ever used in this northern region of Syria: it does not seem to me possible that it could be used here except perhaps by some immigrant from the South. And certainly this explanation cannot be applied to the present inscription. For, aside from the improbality of so late a date as 544 + 105 = 649 A. D., the month Loös was not the beginning of the year according to any era.

My colleague, Professor Morey, has suggested to me that perhaps the word was a title, denoting primarily a profession or occupation, like νεωκόρος[2] or τεχνίτης. If that is the case, then a proper name must be read in the ΑΡΧΗ or ΑΡΧΗΤΟΥ of No. 1147, and this is certainly possible.[3] Moreover it should be noticed that in both inscriptions the form of the word is ΝΕΩΚΤΙϹΤΟΥ, i. e. with Ω instead of Ο before the Κ. I do not believe, however, that the word is derived from νεώς = ναός. If it were, it might mean *temple-builder* and then *church-builder*, and so perhaps become an honorary title. But I can find no evidence that it was used either in this sense, or in the sense of *new-builder*, i. e. *renovator* (from νέος = *new*).

It is of course possible also that there was a proper name Νεόκτιστος; but I do not know any example of such a name elsewhere.

The word νεόκτιστος occurs in the *Wisdom of Solomon*, XI, 19 (18), in the sense of *newly-created:* ἢ νεοκτίστους θυμοῦ πλήρεις θῆρας ἀγνώστους, *Or unknown beasts full of rage newly-created.* There is also the following statement in the *Thesaurus Ecclesiasticus* of Ioh. Caspar Suicerus (Schwyzer), edition of 1728: Νεόκτιστος proprie est, interprete Hesychio, νεοκαθίδρυτος, ἢ νεωστὶ κατεσκευασμένος, *recens aedificatus* vel *recens conditus.* Deinde improprie notat νεοφώτιστον, recens baptizatum, apud Nazianzenum, Orat. X, p. 169." The passage referred to may be found in Migne, *Patrol. Graec.*, Vol. XXXV, p. 773 = Gregory of Nazianzus, Orat. VII, c. 15: .... καὶ τῆς νεοκτίστου ψυχῆς, ἣν τὸ Πνεῦμα δι' ὕδατος ἀνεμόρφωσε, ἄξια τὰ γέρα καρπούμενος: *enjoying honors worthy of his* NEW-CREATED *soul, which the Spirit through water formed anew.* I believe this is the meaning of the word in both of these inscriptions. If so it is analogous to νεόφυτος, νεοφώτιστος, ἀνακαινισθείς, etc.[4] I do not mean that it was distinctly an ecclesiastical term, implying necessarily either baptism or confirmation, but that it signified simply that the person so described was a Christian, one born again.

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[1] *Das Fischsymbol*, I, p. 251 f. Professor Dölger also quotes a card from Dr. Anton Baumstark in which the latter regards the connection of νεωκτίστου with ἔτους in No. 1147 as "evident richtig".

[2] Cf. *Acts* XIX, 35: this word later came to mean *sacristan.*

[3] A name Ἄρχης occurs in *Inscrr. Graecae* XII, VIII, No. 331 l. 6 (from Thasos). An Ἀρχίτας appears in *I. G.* V, 1, No. 211, l. 45 (from Laconia), and Αρχιτος in *Greek Papyri in the Brit. Mus.* II, p. 131, l. 18.

[4] See Dölger, "Die Firmung in den Denkmälern des christlichen Altertums", in Röm. Quartalschrift XIX (1905), p. 1 ff.

1178. NORTH CHURCH, 561 A. D. On the lintel of a doorway in the south side of the prothesis on the south side of the apse of the North Church, in the same wall as No. 1180. DIV. II, B, p. 308 f. The lintel is 2.53 m. long and 58 cm. high. It has no mouldings, but in the center a complicated disk, 53 cm. in diameter, in relief below the surface. The inscription, in two lines, is incised, part on each side of the disk. The first part of the first line is 51 cm. long, the second part $76^1/_2$ cm. long including the lacuna: this lacuna, from the end of ϵ to the beginning of H is 55 cm. in length. The first part of the second line is 48, the second part 87 cm. in length. The letters are from $4^1/_2$ to 7, most of them 5 cm. high.



Lintel bearing Inscr. 1178.

+ ΑΝΗΝΓΧΘ	disk	ЄΙ	ỤṆΗΘ̅Ѡ̅
ΤοΥΠЄΡΘΥΡ/		Μ̆ΓΟ Π/ΑΙΝΔ/ΙΤȢΙΧЄΤȢϹ	

+ Ἀνην(έ)χθει [καὶ ἐπάχθη] (σὺν) Θ(ε)ῷ τὸ ὑπέρθυρ(ον), μη(νὸς) Γο[ρ]π(ιαίου) α', ἰνδ. ι', τοῦ χι' ἔτους.

+ *This lintel was brought and put in place, with the help of God, month Gorpiaios 1st, indiction 10, of the 610th year.* (September, 561 A. D.)

Compare *ἀνένχθι τὼ ἐπίθυρον τοῦτω*, in No. 1177; *ὁ ἐπαξάμενος τὸν λίθον*, in No. 1175; *ἀνῆλθεν τὸ προκίμενον ὑπέρθυρον*, in No. 906; *ἀπετέθη* (for *ἀνετέθη?*) *δὲ σὺν Θ(ε)ῷ τὸ ὑπέρθυρ(ον)* in No. 915.

This inscription also shows that here, at this period, the year began in September: see the commentary on No. 1108.

1179. NORTH CHURCH. On the keystone of the nave-arch, at the east end of the south side of the nave, adjoining the apse, of the North Church. The upper right-hand corner of the stone has been cut off, so that from two to four letters have been lost. The letters are incised, and appear to be 6 or 8 cm. high. Copied by Professor Littmann.

+ΚVΡΙЄΒ	+ Κύριε β[οήθι] Ἰωάννου Μαλχίονο[ς].
ΙѠΑΝΝΟV	
ΜΑΛΧΙΟΝ̊	+ *Lord help Ioannes, (son) of Malchion!*

On the names Μαλχίων, Χαλβίων etc., see *A. A. E. S.* IV, *Syr.* 4 and 5, and commentary.

1180. North Church. On the lintel of the western door in the south side of the "North Church", in the east center of the town, perhaps 100 yards north of the "Cathedral". The inscription is incised upon the face of the lintel, above the mouldings. This space was originally 2.50 m. long; but about 20 cm. have been broken off from the left end. The inscription begins 2 cm. from this break, and is 2.21 m. long, ending 7 cm. from the end of the mouldings. The space is 10 cm. high, the letters $5^1/_2$ to 6 cm. All the letters are perfectly clear and legible: the letters ΑΜ of ἀμήν are executed in double lines, giving the appearance of relief.


Doorway of a Church. Inscr. 1180.

+ ΚЄΒΟΗΘΙΓЄѠΓΙΟΥΥΙΟΥϹЄΡΓΙ-
ΟΥΖΟΚΟΤΑЄΥΤΥΛΙΟΥΑΜΗΝ +

+ Κ(ύρι)ε βοήθι Γεω(ρ)γίου, υἱοῦ Σεργίου (καὶ?) Ζοκοτα Εὐτυ(χ?)ίου. Ἀμήν. +

+ *Lord help Georgios, son of Sergios, (and?) Zokotas, (son) of Eutychios! Amen.* +

I suppose that Γεωγίου and υἱοῦ are for Γεωργίῳ and υἱῷ; but I do not feel sure that καί should be supplied in this inscription.

1181. Doorway. On the lintel of a doorway within a small vestibule, about 30 yards north-northeast of the east end of the North Church. The whole lintel is about 2.60 m. long, and 73 cm. high. It is ornamented by a trapezoidal door-cap with rather elaborate mouldings, 1.73 m. long at the top, 1.56 m. at the bottom, and 55 cm. high. The inscription is on the next to the lowest fascia of the cap. It is incised, in letters 5 cm. high. It begins at the left end of the fascia, and was never finished. Copied by Professor Littmann.

+ ΤΟΥΤΟΝ   + Τοῦτο ν[ικᾷ].   *This (sign,* i. e. *the cross) conquers.*

1182. Church. On the keystone of an arch near the east end of the north wall of the "Cathedral" and connecting the north aisle with a small chapel. Div. II, b, p. 306. The remains of a moulded course, which may have run above this arch, were found upon the ground; but nothing now remains in situ above the arch. None of the pieces of the moulded course mentioned show traces of an inscription; but I think that the first part of the inscription must have been above the arch. At least two

courses of plain masonry are required above the arch to bring the moulded course in line with the rest of the cornice. The inscription faces towards the church.

The first two words are at the top of the stone. In the center of the block there seems to have been some kind of relief, now weathered off. The last word is at the bottom of the stone, the last two letters running over on the voussoir next to the key-stone on the right. The letters are about $5^1/_2$ cm. high, and are handsome in form and well cut.

ЄΞΙΔΙѠΝ	.... ἐξ ἰδίων ἐποίησαν ....
ЄΠΟΙΗCΑΝ	*Made at their own expense.*

1183. Fragment, lying upon the ground, near the northwest corner of the "Cathedral", outside of the building. It is $38^1/_2$ cm. long, and 10 cm. high. The letters are incised, and are handsome and well cut: they are $6^1/_2$ cm. high. Copied by Professor Littmann.



Inscr. 1183.

The letter before ΟΥ is certainly Ι. Before that was Ρ or Β. Before that again only the very top of a hasta remains, quite close to the letter which follows: it may have been Ι or Η, but may also have been Ḣ or Ν, if the letters were of this form. The last letter of all, of which only a small trace remains, may have been either Є or Ο: a vowel seems necessary. Probably this was: .... συμ]βίου Β[........: *of his* (or *her) wife* (or *husband)*, *B* ....

1184. Lintel, on its jambs, facing south, about 50 yards east of the "Cathedral" and very near No. 1176. The building to which this doorway belonged has disappeared. In the center is a rectangular plate in relief, 92 by 27 cm. The first line of the inscription is incised above this plate. It is 65 cm. long, and the letters 7 to 8 cm. high. The other five lines are incised upon the plate, and are so badly weathered that I was not able to read them in the time at my disposal. I think that perhaps they could be read; but I do not believe that their contents would prove to be of great importance.

ΔΙΑΑΡΓΥΡΙΟΥ
ΥΒΙΕΒΕΟϹΚΑΙϹΜ ΡΙΕΤΟΕΑ ΟΥΚΑΙ
ΠΟΙΑΓΙΟΗΠΝ ΝΟΔΑΥΑΗΟΝΕΝΠΡ
ΝΙΚΑΙΤϹΕΛΙΟΔ Η
ΥΠΕ
ΤΟΥ

The first line is clear: Διὰ Ἀργυρίου: *through Argyrios*. An Argyrios, son of Pelagios, is mentioned in an inscription found close by, No. 1176, dated 491 A. D.

The second line suggests Κύριε Θεὸς καί, and perhaps, after this, Σωτήρ. The third line, at the beginning, suggests τὸ Ἅγιον Πνεῦμα.

1185. Lintel, fallen from its jambs, about 50 yards southeast of the "Cathedral". On the lintel is a door-cap, on each side of which is a large wreath, with a bow-knot below and a rosette within the wreath. The inscription is incised, in broad strokes, on the next to the lowest fascia of the door-cap. This fascia is 11 cm. broad. The inscription begin 3 cm. from the left end of the fascia, is 1.50 m. long, and ends $6^1/_2$ cm. from the right end. The letters are 6 cm. high. They are badly weathered;

but all seemed certain except the fifth, which may be C or Г. Between ШN and PШ there is room for one large or two small letters.

YIEIENШN PШMETATOYOIKOYCOY

The first word is clearly ὑ(γ)ιένων for ὑγιαίνων. The second is perhaps ἐρῶ: compare I *Sam.* XXV, 6: Καὶ ἐρεῖτε τάδε· Εἰς ὥρας καὶ σὺ ὑγιαίνων· ὁ οἶκός σου καὶ πάντα τὰ σὰ ὑγιαίνοντα. If so the inscription may be translated: *Be healthful, I will say, with thy house.* Such a use of οἶκος is frequent in these inscriptions: compare, for example, Nos. 1186 and 977; also *A. A. E. S.* III, 223.

With ὑγιαίνω, in salutations of any sort, some form of χαίρω might be expected.[1] And [χέ]ρω may be read here. But an imperative in the second person seems certainly implied by the σοῦ at the end of the inscription. Perhaps then ὑ(γ)ιένων [χέ]ρω(ν) (sc. ἴσθι) is possible.[2]

The verb ῥώννυμι is also very common in salutations, with or without χαίρω, ὑγιαίνω etc., especially in the form ἔρρωσο or ἔρρωσθε. Compare, for example, the epitaph in *C. I. G.* II, 3706, where the dead seems to be addressing the passer-by: Χαῖρε, παροδεῖτα. ἔγνωκας· ἔρρωσο, ὑ[γ]ίαινε, εὐόδει. So also in letters this verb occurs frequently in formulae of address or of leave-taking. Perhaps then, if it may be assumed that the carver of the present inscription omitted a syllable by mistake, the following may be read: ὑ(γ)ιένων [ἔρ]ρω(σο), μετὰ τοῦ οἴκου σου: *Be healthful and strong, with thine house*, i. e. *Good luck to thee and thine!* This reading certainly gives the most satisfactory sense.



Arch with ornamented Key-stone. Inscr. 1186.

1186. KEY-STONE of an arch, about 30 yards southwest of No. 1175. Above the inscription is a branch of some plant, with two flowers, and above this a disk containing a six-arm cross, all in relief below the surface. DIV. II, B, p. 304. The inscription, in letters 2 to 3 cm. high, is incised at the bottom of the face of the stone. The whole inscription occupies a space 24 cm. broad and 13 cm. high: the letters are badly weathered and very dim.

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[1] Compare, for example, the letter of Antiochos to the Jews, in II Macc. IX, 19: Τοῖς χρηστοῖς Ἰουδαίοις τοῖς πολίταις πολλὰ χαίρειν καὶ ὑγιαίνειν καὶ εὖ πράττειν βασιλεὺς Ἀντίοχος καὶ στρατηγός· ἔρρωσθε, καὶ τὰ τέκνα.

[2] My field notes state that the very faint lines before PШ suggest X more than any other letter. But I do not believe that [χ]ρῶ is possible here. Compare, however, οὐδ' ὑγιαίνοντι χρώμενος ἑαυτῷ, in Plutarch, *Nicias*, c. 17, or ὅτι χρῷο σαυτῷ, in Plato's *Crito*, p. 45 B.

Ε Ι C Θ Ε Ο C Κ Α Ι
Ο Χ̄Ρ̄ Α Υ Τ Ο Υ Ο Β
Ο Η Θ ω Ν̣ Β̣ Ε̣ Ο̣ Δ̣ Ο̣
Τ̣ Ϣ̣ Κ̣ Є̣ Τ̣ Ο̣ Υ̣ Ο Ι Κ Ο Υ

Εἷς Θεὸς καὶ ὁ Χρ(ιστὸς) αὐτοῦ, ὁ βοηθῶν Θεοδότῳ κὲ τοῦ οἴκου.

One God and his Christ who aideth Theodotos and (his) house.

Compare the preceding inscription.

1187. LINTEL of an interior doorway, in a curious building consisting of three long narrow rooms, on the east side of the same court as No. 1175. This doorway is between the southern and the middle rooms. See DIV. II, B, p. 303 ff. On the lintel is a door-cap, on one side of which is a large cross, and on the other a disk containing a cross. The inscription is incised on the uppermost fascia of the door-cap. This fascia measures 1.21 m. by 9 cm. The letters are $5^1/_2$ cm. high: they are well drawn, and although they are formed by shallow lines most of them are still perfectly legible. The right end of the cap is slightly broken, but in such a way that I think no letters have been lost from it. The inscription, however, may have been continued on the face of the lintel, at the right of the cap, where the stone is now badly weathered.

Α Ν Ε Ν Ε Χ Θ Η Τ Ο Υ Π Ε Ρ Θ Υ Ρ Ο Ν Ε Π Ι Τ̣ Ο Υ Ε̣ Π Ι̣ C̣

Ἀνενέχθη τὸ ὑπέρθυρον ἐπὶ τοῦ ἐπισ|κόπου . . . .

This lintel was set up under the bishop . . . .

See No. 1178 and its commentary.

1188. HOUSE (?). On a plain jamb of a doorway in a plain house, in the southeast corner of the town. The width of the jamb is 45 cm. The letters are 7 to 8 cm. high, and executed in very dim, broad lines. Below the inscription are crosses and some other ornament, perhaps two large leaves, all in broad, incised lines.

Ι Χ Θ Υ C
Ο Η Ο Ν Ο Γ

ΙΧΘΥΣ, ὁ Μονογ(ενής).

J(esus) Ch(rist) (the) S(on) of G(od) (our) S(avior), the Only-Begotten.

On the subject of the fish-symbol or the acrostic ΙΧΘΥΣ see the exceedingly interesting book by Professor Franz Jos. Dölger: ΙΧΘΥC *Das Fischsymbol in früh-christlicher Zeit*, Freiburg i/B. and Rom, Vol. I, 1910. Also the valuable contributions of Professor C. R. Morey, "The Origin of the Fish-Symbol", in the *Princeton Theological Review*, VIII (1910), pp. 93 ff., IX, p. 268 ff., X, p. 278 ff. Also the admirable reviews of these works by P. Louis Jalabert in the *Mélanges de la Faculté Orient. de Beyrouth*, V, 1 (1911), p. XIX–XXX, and the *Revue de Philologie*, XXXV (1911), p. 118–122. Examples of this formula in Syrian inscriptions will be found in the Index of Abbreviations and Symbols at the end of this volume, and also in the *A. A. E. S.* III and in Waddington. The examples which can be dated definitely belong to the years 349–50, 368–9, 432, 439 and 500 A. D.[1] The oldest of all may be that from Shaḳḳā,

[1] *P. A. E. S.* 1206, 1120, 971, *A. A. E. S.* 284, and *P. A. E. S.* 1147.

published by Waddington under No. 2145; but unfortunately the date of this inscription is uncertain, because the "era of the city" cannot be determined.[1] If the era of Shaḳḳā really began in 61–2 A. D., the date of this inscription would be 132–3 A. D. However this may be, many believe that the Abercius Inscription, assigned by some scholars to the end of the second century, contains a reference to ΙΧΘΥΣ as a symbol of Christ.[2] One of the most important inscriptions to be considered in any discussion of this matter is No. 1150 above, containing the formula in initials followed by the words themselves written out in full. Another is No. 971, which contains the words: Ἀνηγέρθη το κτίσμα Σιλουάνου διὰ ΙΧΘΥΣ.

1189. BURDJ IL-ḲÂS. LINTEL, 407 A. D. On a lintel, in situ, facing south, in the southern part of the town. Only the doorway and a small part of the adjoining wall are original: the rest has been rebuilt in comparatively recent times. DIV. II, B, p. 315. The lintel is ornamented with a trapezoidal door-cap. The inscription is incised on the lowest two fasciae of the cap: these fasciae are $8^1/_2$ cm. wide, and respectively 1.31 and 1.27 m. long. Above the Greek there is an inscription in Syriac,[3] which corresponds with the Greek text only in part. The Greek letters are $3^1/_2$ to $5^1/_2$ cm. high. Copied by Professor Littmann.

ЄΙϹΘЄΟϹΚΑΙΟΧΑΥΤΟΒΟΗΘѠΝ	Εἷς Θεὸς καὶ ὁ Χ(ριστὸς) αὐτ(οῦ) ὁ βοηθῶν πᾶσι.
ΠΑϹΙЄΤΟΥϹЄΝΥΗΠΑΝЄΗ/ΖΚ	Ἔτους ευν', μ(ηνὸς) Πανέμ(ου) ζκ'.

One God and his Christ who aideth all! In the year 455, month Panemos 27th. (July, 407)

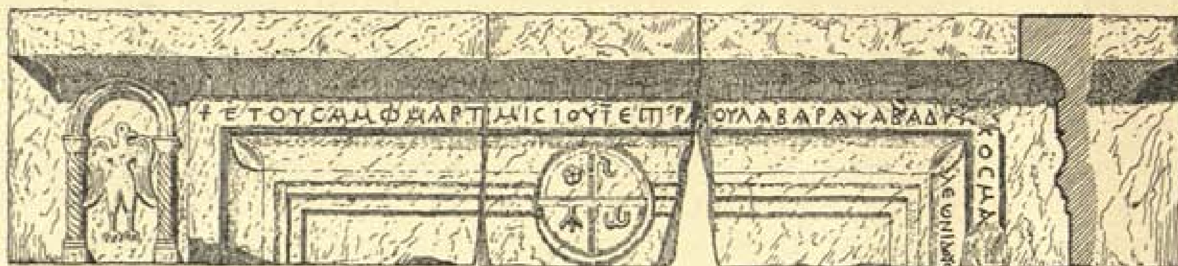
See the commentary on Nos. 1168 and 1126 above.

1190. LINTEL, 493 A. D. On three fragments of a lintel, found together in the southern part of the town. Fragment A, the left end, is in situ upon the left jamb of the doorway: it is 76 cm. long. The other fragments, B and C, were found close by: they are 51 and 76 cm. long respectively. The inscribed band is 7 cm. wide, and the letters, which are incised, are from $3^1/_2$ to 5 cm. high. The name ΚΟϹΗΑ is written perpendicularly on the return of the inscribed moulding in line with the jamb. It is 24 cm. long, and at the end the surface of the band has been destroyed for about 12 cm. Thus there may have been one or more words after Κοσμᾶ, two or three letters of which were on the lintel, in the mutilated space, while the rest were continued along the jamb. The last name, ΛЄѠΝΙΔΟΥ, is also written perpendicularly, on the splayed edge of the inscribed band below, i. e. at the left of, ΚΟϹΗΑ. After ΛЄѠΝΙΔΟΥ there appears to be another letter, like a small ϹC, the ends of which reach the very bottom edge of the lintel. Professor Littmann, who copied the inscription, was not sure whether there was really a letter here or only an accidental mark on the stone: it may, however, have been Ϲ or Ο, and a part of some word continued on the first block of the jamb.

[1] See the commentary on *A. A. E. S.* III, 377.

[2] See the article by H. Leclercq in the *Dictionnaire d'Archéologie Chrétienne*, I (1907), Col. 66–87.

[3] *P. A. E. S.* DIV. IV, B, *Syr.* 53.



Inscr. 1190.

☧ Ἔτους αμφ', μη(νὸς) Ἀρτ[ε]μισίου ι', ἐπὶ Ῥ[αβ]ουλα, Βαραψα, Βαδρα, Κοσμᾶ, Λεωνίδου.

☧ *In the year 541, month Artemisios 10th, under Raboulas, Barapsas, Badras, Kosmas, Leonidas.* (May, 493 A. D.)

Doubtless the persons mentioned here constituted a board of officials, or a commission of some sort. Perhaps they were ἐπιμεληταί, and perhaps then this word should be restored after Λεωνίδου or after Κοσμᾶ. Perhaps [ἐπιμελητῶν] might be read after Κοσμᾶ, and ο[ἰκοδόμου] after Λεωνίδου.

1191. KĀLÔTĀ. LINTEL, 387 A. D. On a large lintel lying upon the ground, immediately southwest of a large and well preserved house with a part of its portico, roof slabs and all, intact, in the southeast corner of the town, about 50 yards southeast of the church. I do not think, however, that the inscribed lintel had any connection with this particular house: if I remember correctly, all the lintels of the house in question were in place. In the center of the lintel is a door-cap, on which is a disk containing a cross in relief, 38 cm. in diameter. The inscription is incised on the lowest two bands of the cap. The first of these bands is $10^1/_2$ cm. wide, the second 10 cm. The whole cap is about 1.82 m. broad. The first part of the second line is 48 cm. long. The letters are 7 to 8 cm. high.

ЄΤΟΥЄΛVΜΛ ΖΟΗVΓΙΑ	disk	ΧΡΙϹΤЄΒΟΗΘΗϹΟΝ ΑΝΤΙΟΧШΚЄΘЄΟΦΙΛ

Ἔτου(ς) ελυ', μ(ηνὸς) Λ(ώου). Ζοή. Ὑγία. Χριστέ, βοήθησον Ἀντιόχω κὲ Θεοφίλ(ω).

*In the year 435, month Loös. Life! Health! Christ, help Antiochos and Theophilos (*or *Theophila)!* (August, 387 A. D.)

1192. CHURCH, 492 A. D. Lintel of the west portal of the church. DIV. II, B, p. 315 f. The inscription is incised on the topmost band of the lintel: this band measures 2.19 m. by $7^1/_2$ cm. The letters, 4 to 5 cm. high, are formed by thin lines, some of which are still deep and clear, while others are badly preserved.

\+ ΘΕΟϹ/ΟΧΡΙϹΤΟϹΑΥΤΟΥ/Τ ΝΤΙΕΤΑΦΗΗΥΠΕΡΒΕΡΕΤΕΟΥΗΟΑΗΦ +

\+ [Εἷς] Θεὸς (καὶ) ὁ Χριστὸς αὐτοῦ /Τ ... ΝΤΙΕΤΑΦΗ μ(ηνὸς) Ὑπερβερετέου, (ἔτ)(ους) αμφ'. +

\+ *One God and his Christ .... in the month Hyperbereteos, of (the) year 541.* + (October, 492 A. D.)

In the lacuna between T and NTI there is space for from two to four letters. Traces of letters still visible there certainly suggest ωO. Moreover I examined this lintel very carefully after my copy was made, and believe that ETAΦH is really on the stone. If so, then it appears that we must read [Εἷς] Θεὸς (καὶ) ὁ Χριστὸς αὐτοῦ· τῷ ὄντι ἐτάφη, i. e. *One God and his Christ: in very truth he was buried*, words which recall to our minds I *Cor.* xv, 4, or the "Apostles' Creed": *Was crucified, dead and buried.* This seems so strange a reading here, however, that I have not ventured to insert it in the text. The sign after *αὐτοῦ*, ⁄, presents no difficulty, for this is used not only as a sign of abbreviation or for *καί* (*and*), but also to mark a pause in the text, like a punctuation mark.[1] On the other hand, aside from the strangeness of the reading under discussion, we should expect here τὸ ὑπέρθυρον ἀνηνέχθη, or some such phrase.[2]

1193. ḲALʿAT KĀLÔTĀ. FROM A TEMPLE. On a block now built into the south wall of the church, immediately east of the eastern doorway in this wall. DIV. II, B, p. 319 f. The inscription is on the outer, i. e. the south face of the wall. The block contains the right half of a dovetail plate, the left half of which must have been upon a stone adjoining the present one in its original position. Probably these two blocks formed an over-lintel. The dovetail of the plate appears in relief above the surface of the right half of the block: the plate itself completely fills the left half of the block, extending to the top, bottom and left side. The whole stone measures 1.84 m. by $56^1/_2$ cm.: that part of the plate which is upon it is 89 cm. and the dovetail $27^1/_2$ cm. in length. The inscription completely fills this plate. The letters are incised and beautifully drawn and cut: they are 6 to 7 cm. high. The fifth line shows at the beginning the second hasta of the letter N which preceded the first extant letter (which is also N): the other lines show no trace of any letters preceding.



Inscribed Block built into a Church Wall. Inscr. 1193.



Insc. 1193.

1. Σειμίῳ (?) καὶ Συμβ]αιτύλῳ, Θεοῖς πα-
2. τρῴοις, ...]μ(?)αιος, Ἀφροδισίου,
3. ....]ρας, τῆς γυναικὸς αὐ-
4. τοῦ, ... ἐκ τῶν ἰ]δίων, μετὰ τὸ ἀπαρτ[-
5. .... τὸν] ναὸν καὶ τὸ χρυσοῦν ξόανον.

To Seimios (?) and Symbaitylos, ancestral gods, ... aios, son of Aphrodisios, ... with ...... ra, his wife, ... at their own expense, after the .... (restored?) the temple and the golden image.

[1] See for example No. 1088 = *A. A. E. S.* III, 62 and the commentary in the earlier publication.

[2] Compare Nos. 1177, 1178, 1187.

Concerning these gods, see the commentary on No. 1170 above. I judge from what remains of this inscription that a temple of Seimios and his consort had been injured in some way, probably by an earth-quake, and was rebuilt or repaired by the son of Aphrodisios and his wife, of whose names only the last three or four letters have been preserved. Parts of the walls of two pagan buildings are incorporated in the church structure.

1194. Tomb. On the lintel of a built tomb, in the form of a cube, originally surmounted by a dome, south of the church and facing north. The stone is 1.58 m. long, and 49 cm. high. In the center is a circle enclosing a simple cross, 30 cm. in diameter, executed in broad, deep lines. The inscription is at the right of this disk, and nearer the top than the bottom of the stone. It is 34½ cm. long. The letters, 6 cm. high, are incised, the lines being deep and clear but thin.

ΜΑΡΙΑΜΗ   Μαριάμη   *Mariamē.*

I am not sure, however, that the last two letters are not an abbreviation: if so we should read Μαρία μ(νησθ)ῇ: *May Maria be remembered* (i. e. before the Lord)! Letters of this type were not common in this region before the sixth century: probably the tomb itself is not much if at all older than the reign of Justinian I.

1195. Near BĀNASṬÛR. Boundary Stone (?). On a stone like a boundary stele, fifteen minutes walk from Bānasṭûr, on the road to Surḳanyā. The stone is broken and very badly weathered. There seem to have been in all 15 lines, of 13 or 14 letters each. The last word is ΟΡΟϹ, i. e. ὅρος, *boundary*; but I was unable to decipher any more, and doubt if much more can be read. I think the inscription may have begun with the phrase κατὰ κέλευσιν, like *A. A. E. S.* III, No. 75.

1. ΚΛЄ_ _ΑΟΙϹ
2. ΙΑϹΚЄ_ _Η_ _ _ _
3. _ΝΑΔΟ_ϹΤΟϹ
4. ΔΙΟ_ _ _ _ _ _ΑΝΟ_ _ _



House-front with a Porch. Inscr. 1196.

1196. SURḲANYĀ. House (?), 406–7 A. D. On a lintel, probably in its original place, with a porch before it, as if this were the entrance to a private house: most of the building itself has disappeared. The lintel has a door-cap, along the top of which is a row of small disks: a larger disk ornaments the face of the lintel at each side of the cap. The inscription is below the door-cap: it is upside down, and begins at the right end of the stone. This door-cap shows conclusively that the lintel is in its original position. The in-

scription, then, was carved upside down. Compare No. 1167. The whole inscription is 1.38 m. long: it is incised in fairly good letters, all of which are still clear and certain. The first eight, however, and the last three are from 3 to 5 cm. high, while the rest are 7 cm. high.

ΗΤοΥϹЄΝΥЄΙϹΘЄΟϹΚЄΟΧΡΙϹΤΟϹ   Ἤτους εϋν΄. Εἷς Θεὸς κὲ ὁ Χριστός.

In (the) year 455. One God and his Christ. (406–7 A. D.)

See the commentary on No. 1126 above.

1197. LINTEL. On a large lintel, lying upon the ground, about 100 feet west of a single arch standing alone near the center of the town. The lintel is 2.45 m.



Ruins of Surkanyā.

long and 53 cm. high. The block is without mouldings, and its face is now very rough. The inscription, 55 cm. long, is placed about midway between the ends of the lintel, but near the top of the face. The letters are from 14 to 16 cm. high, and are executed in very deep lines, $1^1/_2$ cm. broad. There is nothing else upon the stone.

ΚΑΙϹΥ   Καὶ σύ (χαῖρε or ὑγίαινε): *Thou too (rejoice)!*

I believe that the formula καὶ σύ is quite distinct from the καὶ σοί, sc. τὰ διπλᾶ, which is discussed above under Nos. 1073, 1125 etc. Of course καὶ σύ and καὶ σοί were pronounced alike at this time, and possibly in the present inscription σύ may be a mistake for σοί. But I think not: the formula of which καὶ σύ seems to me to be a part was found in full by M. Kontoleon in an inscription at Smyrna: Λαμπάδιλε Παρθένου Πακτωλίου διακόνου χῖρε· χῖρε καὶ σύ.[1] See what I have said on this subject in the commentary on *A. A. E. S.* III, No. 42, and compare also No. 1127 above.

On the other hand, the other examples of καὶ σύ known to me are upon tombs, while from the fact that the present lintel was found near the center of the town it appears probable that it belonged to a dwelling house. I see nothing inappropriate to a dwelling, however, in the salutation καὶ σὺ χαῖρε.

[1] *B. C. H.* x (1886), p. 453, No. 1.

1198. HOUSE (?). On a lintel lying upon the ground in the ruins of what appeared to be a simple private house, about 100 yards north of the South Church. In the center is a raised rectangular plate, 23 cm. broad, which may have contained a cross in relief. The letters are on either side of this plate: they are 12 cm. high, incised in deep lines. I found no trace of any other letters.

ЄΙCΘ square ЄOC Εἷς Θεός. *One God.*

A discussion of this formula will be found in *A. A. E. S.* III, p. 51 f., No. 25 commentary, and under No. 1126 above: see also No. 1168 f.

1199. FĀFIRTĪN. CHURCH, 372 A. D. On a lintel, originally over the easternmost door in the south wall of the church. All of the church has been destroyed except the apse. DIV. II, B, p. 327. The lintel is 2.29 m. long and 59 cm. high. In the center is an incised circle enclosing a cross, 35 cm. in diameter. Both the upper corners of the stone have been cut away, so that some letters have been lost from the end of the third line, and probably from the ends of the first and second lines also. The letters are incised: they are irregular in size, most of them being 7 or 8 cm. high. The whole inscription is almost hopelessly weathered, and the reading is very uncertain.



Inscr. 1199.

Εὐ]θῖ(α) ζωῆς ὁδὸς (ἐ)σ[τιν. Ἐπὶ Ἀν]τιόχο[υ] τοῦ (ἐπ)ισ[κόπου]. Μάρις περιοδ[ευτής]. Εἷς Θεὸς καὶ ὁ Χριστὸς αὐτοῦ, ὁ βοηθῶν. Ἔτους κυ', μηνὸς Λώ[ου].

Straight is the way of life (?). Under Antiochos (?) the bishop (?). Maris, periodeutes. One God and his Christ, that giveth aid. In (the) year 420, month Loös. (August, 372 A. D.)

The first line of this inscription has a strong biblical flavor. Compare, for example, *Hosea* XIV, 10: Εὐθεῖαι αἱ ὁδοὶ τοῦ Κυρίου, καὶ δίκαιοι πορεύσονται ἐν αὐταῖς. *Proverbs* XV, 24: Ὁδοὶ ζωῆς διανοήματα συνετοῦ. *Proverbs* XX, 14: Καὶ εὐθεῖα ἡ ὁδὸς αὐτοῦ. *Acts* XIII, 10: Οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας. See also *Psalms* CVI, 7 and CXLII, 10, and *Acts* II, 28 where *Psalm* XV, 11 is quoted. Something similar to the present inscription is perhaps contained in the perflexing inscription under No. 1208.

With regard to περιοδευτής see No. 1118 above.

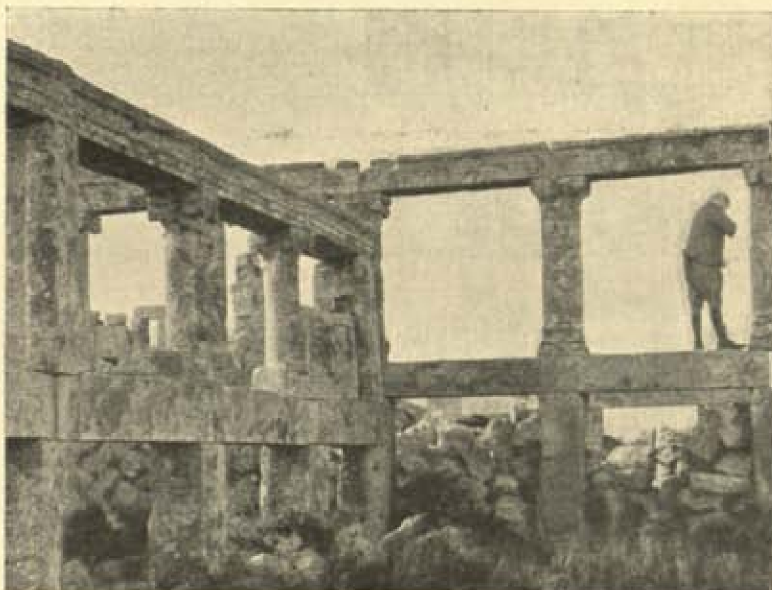
1200. BĀZĪHER. HOUSE (?). Lintel in the second story of a building, probably a private house, facing south, in the west center of the town. The inscription, in broad, deep strokes, is incised below a door-cap. The whole inscription is 1.62 m. long, the letters 5 to $5^1/_2$ high.

ЄΙϹΘЄΟϹΟΒΟΗΘѠΝΠΑϹΙΖΟΗΥΓΙΑ   Εἷς Θεὸς ὁ βοηθῶν πᾶσι. Ζωή. Ὑγία.

One God who helpeth all. Life! Health!

Compare Nos. 1126, 1168 etc.

1201. BĀTÛTĀ. Colonnade, 363 (or 563) A. D. On the architrave of the second story of a colonnade or portico, facing south, about the center of the town. See Div. II, B, p. 332. The colonnade is formed by rectangular piers in the lower story, and columns in the upper. The sections of the architrave are about 2 m. long. The first from the east end contains five or six signs, which look like letters, but which neither Professor Littmann nor I could read. The second, third, fourth and fifth sections bear the inscription, upon a fascia 12 cm. wide. The letters are in a single line, except the last ten, which are in two lines: these ten are from 3 to 4 cm. high, the others 6 to 8 cm. Copied by Professor Littmann.



Colonnades at Bātûtā. Inscr. 1201.

Sec. 2. ЄΙϹΘЄΟϹΚΑΙΟΧΡΙϹΤΟϹΑΥΤΟΥoΒo
Sec. 3. ΗΘѠΝΗΑΡΙΑΝѠΚΑΙΤΑΤЄΚΝΑΑΥΤΟΥ
Sec. 4. +ΒΟΗΘΙΗΑΡΙΑΔΗΝΚЄϹΑΑΚѠΝΑΝΤΟΥϹ
Sec. 5. ΑΡΧΙΤЄΚΤΟΝΑϹЄΤЄΛΙΟΘΗЄΝΗΗΗΝΙΞΑΝΔΙΚΟΥΤoΥΑΙΥ
ЄΤΟϹ

Εἷς Θεὸς καὶ ὁ Χριστὸς αὐτοῦ, ὁ βοηθῶν Μαριανῷ καὶ τὰ τέκνα αὐτοῦ.
+ Βοήθι Μαριάδην κὲ Σαακωναν, τοὺς ἀρχιτέκτονας.
Ἐτελιώθη ἐν μηνὶ Ξανδικοῦ, τοῦ αιυʹ (?) ἔτος.

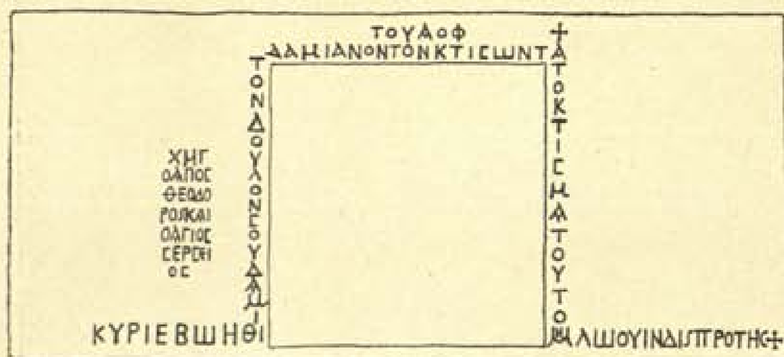
One God and his Christ who helpeth Marianos and his children.
+ Help Mariades and Saakōnas, the architects!
Finished in the month of Xandikos, of the 411 (?) year. (April, 363 (?) A. D.)

The last figure of the date is not absolutely certain: it may be Χ, instead of Υ, and, if so, the date is 563 A. D.

The name Σαακωνας is the Syriac diminutive of Isaac, in Greek form.

1202. KEFR ANTÎN. House (?), 523 A. D. Lintel of the entrance of a small building, about the center of the ruins. Before the entrance is a vestibule. The lintel

is in situ. It is about 2 m. long and 59 cm. high. In the center is a square plate, 72 cm. broad, above and on each side of which the inscription is written in a curious fashion: the ΧΜΓ and the names of the two saints form a little inscription by themselves, on the left of the plate, while the rest frames the plate on three sides, extending outward at the bottom, to right and left, as mouldings often frame doors or windows in this region. The letters are incised: they vary from $3^1/_2$ to 5 cm. in height, are fairly well cut, and are all clear and certain.



Inscr. 1202.

ΧΜΓ. Ὁ ἅγιος Θεόδορος καὶ ὁ ἅγιος Σέργειος.

Κύριε, βωήθι τὸν δοῦλόν σου, ⟨Δαμι⟩ Δαμιανόν, τὸν κτίσωντα τὸ κτίσμα τοῦτο, μη(νὸς) Λώου, ἰνδι. πρότης + τοῦ αοφ' (ἔτους).

Ch(rist) b(orn) of M(ary). St. Theodoros and St. Sergios.

Lord help they servant, Damianos, who built this building, in the month Loös, indiction first, the 571st year! (August, 523 A. D.)

Evidently the workman who carved this inscription inscribed the first two syllables of name Δαμιανός at the side of the square before he realized that he would not have space enough to complete the name there: when he began again above the square he wrote the name in full, repeating the first two syllables. On the letters ΧΜΓ see above under No. 1154.

1203. SIMKHÂR. House (?), 272–3 A. D. On a plain stone in the left jamb of a doorway, facing south, in the last group of buildings in the eastern part of the town. Before it was a colonnade of piers. It seemed to belong to a private house. It may, however, have been a religious building of some sort. The block is 43 cm. broad and 45 cm. high, the letters 5 cm. high. Drawn by Professor Littmann.



Inscr. 1203.

Ἔτους ακτ'. Μνησθῇ ὁ γράψας.

In the year 321 (?). May he who wrote (this) be remembered! (272–3 (?) A. D.)

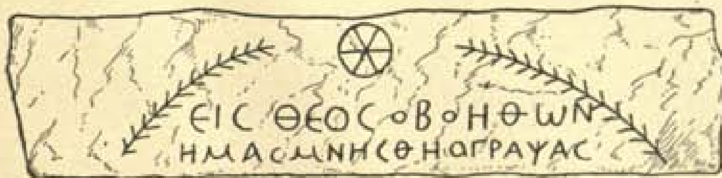
The second figure of the date is uncertain: it may be ι, and, if so, the date is 262–3 A. D. The symbol above the inscription is worthy of notice; but I could not determine its origin or significance.

The formula μνησθῇ ὁ δεῖνα is as common in Syrian inscriptions as the more classical

μνήσθητι τοῦ δεῖνος.[1] In Waddington's collection, for example, *μνησθῇ* is found four times,[2] *μνησθιε*[3] (doubtless for *μνησθείη*) once, and *μνήσθητι* four times.[4] The form *μνησθῇ* is regularly followed by the nominative.[5] Compare, for example, *P. A. E. S.* III, A, 67: Μνησθῇ Αὐσαλλας, ὅπου ἂν ᾖ,[6] or *A. A. E. S.* III, 336: Μνησθῇ Μαρώνας, λιθοτόμος. Also Nos. 1170 and 1175 above, and 1204 and 1205 below. Clearly then this form was used in the passive sense: so also the forms *ἐμνήσθησαν* and *ἐμνήσθη* in *Acts* X, 31 and *Revelation* XVI, 19. In an inscription from "Deir-Salibé", published by M. Victor Chapot in *B. C. H.* XXVI (1902), p. 196, No. 43, the form *μνησθῶσιν* appears: Χ Μ Γ *μνησθῶσιν* Εὐφρόνιος Μηνᾶς Βερνικιανὸς τεχνῖται κτλ. In commenting upon this inscription M. Chapot says: "Au début la formule Χριστός, Μιχαήλ, Γαβριήλ[7] suivie du verbe *μνησθῶσιν* pour invoquer le souvenir et appeler la protection de Dieu et des anges. Μνήσθητι est une formule usuelle dans les prières, et elle a passé dans les épitaphes." But whatever may be the meaning of the letters Χ Μ Γ, M. Chapot's interpretation of the *μνησθῶσιν* is certainly erroneous. In view of the other texts just quoted, it seems to me clear that the verb in M. Chapot's inscription is passive, and that the names which follow it are the subjects.

Less strange than this use of deponent forms in a passive sense is the use of the third person singular of the subjunctive for the third singular of the imperative. As M. Uspensky has pointed out in editing the inscription published above under No. 1170, this use is in conformity with the development of the Greek language in post-classical times.[8]

1204. Same Building. On the lintel of the same doorway as Nos. 1203 and 1205. The stone is 1.84 m. long and 41 cm. high. It is without mouldings, and all the carving is crude and badly finished. Ornament and letters alike are incised. The letters are from 4 to $6^1/_2$ cm. high. Copied by Professor Littmann.



Inscr. 1204.

Εἷς Θεὸς ὁ βοηθῶν ἡμᾶς.
Μνησθῇ ὁ γράψας.

One God who aideth us.
May he who wrote this be remembered!

See the commentary on the preceding inscription.

1205. Same Building. On two stones, one below the other, in the right jamb of the same doorway as Nos. 1203 and 1204. I am not sure, however, that any two

[1] Compare *Luke* XXIII, 42, and *A. A. E. S.* III, 284 and 293.

[2] Wad. 1886 *a*, 2270, 2277 and 2278.

[3] Wad. 2464.

[4] Wad. 2087, 2090, 2562 *l* and 2634 = *A. A. E. S.* III, 293.

[5] Even in Wad. 1886 *a*: Μνησθῇ Μαρνους I believe that the name is certainly a nominative, and not a genitive from Μάρνης as Waddington, supposed. Compare Clermont-Ganneau: Recueil d'Archéologie Orientale, I, p. 170.

[6] See, however, *P. A. E. S.* III, A, 40: Μνησθῖ Γεωργίου.

[7] See above, p. 171 f.

[8] Th. Uspensky: *Archaeological Monuments of Syria*, 1902, p. 72 note 2 = "*Izviestiya*" *of the Russian Arch. Institute at Constantinople*, Vol. VII, p. 164. K. Dieterich: *Untersuchungen zur Geschichte der griech. Sprache*, 1898, p. 206. Cf. Hatzidakis: *Einleitung in die neu-griechische Grammatik*, 1892, p. 218, and Fr. Blass: *Grammatik des Neutestament. Griechisch*, 2te Auflage, 1902, p. 213 f.

of these stones belonged together originally. The upper stone is 56 cm. long and 28 cm. high: the lower 42 long and 54 high. The letters on both stones are badly written and much weathered: they are 4 to 6 cm. high. Copied by Professor Littmann.

ЄΙϹ ΘЄ..
Ο ..ΝΗ..
..ΓΡΑΨΑ.

..:ΡΙϹΙ
ΙϹΙ..ΤΙΓΛ
..ΥΙ ΙΠΤΑΝ

Inscr. 1205.

Εἷς Θεὸ[ς] ὁ [β]οη[θῶν. Μνησθῇ] ὁ γράψας.

One God who aideth. May he who wrote this be remembered!

I cannot decipher the inscription on the lower stone with any confidence. Perhaps it was Ἐλεήσι τοὺς γιγνώσκοντας: *He will have mercy upon the discerning*, or some such words. Perhaps, however, this is only a part of a much larger inscription. The early date may explain the apparently cryptic character of these inscriptions.

1206. House (?), 349–50 A. D. On the lintel of a doorway in the second story of a small building, probably a house, facing east, in the southwest corner of the town: in the lower story there was a stable. In the center of the lintel is a disk, in relief, containing an incised geometrical design enclosing a ☩. On each side of the disk is a dovetail plate in relief, the body of the plate being 25 cm. broad and 33 cm. high. The inscriptions are all incised. Inscr. A is on the left-hand plate, in letters 9 to 10 cm. high. Inscr. B is at the right of this plate, and a little above the level of the first line of A: it is 25 cm. long and $5^1/_2$ cm. high. Inscr. C is at the left of the right-hand plate, corresponding with B: it is 18 cm. long and 7 cm. high. Inscr. D is on the right-hand plate, in letters 6 to 9 cm. high. All the letters are clear.

A	B	C	D
ΕΙϹΘ ΙΧΘΥϹ	ΕΤΟΥϹ	ΗϘΤ	ΚΑΙ ϹΟΙΟϹΑΤΑ ΔΙΠΛΑ

Εἷς Θ(εός). ΙΧΘΥΣ. Ἔτους ηϟτ'. Καὶ σοί, ὅσα (λέγεις), τὰ διπλᾶ.

One God. J(esus) Ch(rist) (the) S(on) of G(od) (our) S(avior). In (the) year 398. To thee also, whatsoever (thou sayest), (be) the double! (349–50 A. D.)

On Εἷς Θεός see above under No. 1126 and *A. A. E. S.* III, p. 18 f. On ΙΧΘΥΣ see No. 1188. On καὶ σοί κτλ. see No. 1125.

1207. Fragment, built upside down into the foundations of the north corner of the apse of the chapel at the southeast angle of the church: it is below the present ground level, with its face towards the interior of the apse. Div. II, B, p. 335. It is 1 m. long and about 23 cm. high. It is broken irregularly through the middle of the

second line of letters. The inscription is rudely incised in deep, broad, irregular strokes on a plain surface. The letters of the first line are 17 cm. high.

ΟϹΑΛΕΓΙϹϹΟΙ	Ὅσα λέγις, σοὶ τὰ διπλᾶ.
ΤΑΔΙΠΛΑ	*What thou sayest, to thee the double!*

I believe this to have been the lintel of a plain house of the third or fourth century. On ὅσα λέγις κτλ. see Nos. 1073, 1125 and 1206, and *A. A. E. S.* III, 10.

1208. House (?). On the lintel of a building, apparently a house, facing west, a short distance southwest of the church. The inscription is incised on the uppermost band of the mouldings. This band is 2.06 m. long and 10½ cm. high. The inscription is 1.95 m. long, the letters 6 cm. high. Some of the letters are still clear, others are wholly lost. The 7th, 10th and 22nd are very uncertain. Between Η and Γ there is room for two normal letters. At the end, after Υ, there was perhaps one letter more.

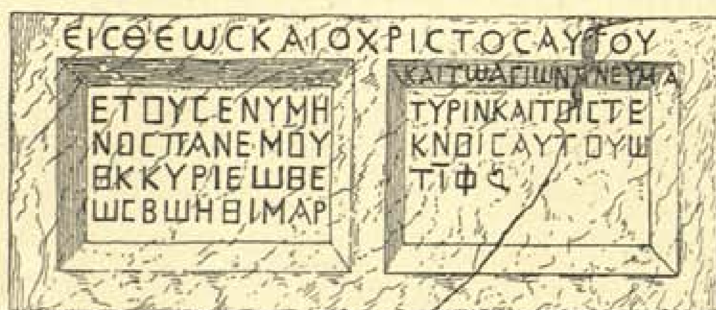
ΙΦΕΘΕ̣Α̣ṾΟϹΟ̣ΖΟΗ ΓΝωΗωΝ̣Ε̣ΙΟΥ

I have been altogether unable to decipher this inscription satisfactorily, although most of the letters are certain, and not more than one letter, at most, can have been lost from either end. I have thought it possible to read (Εὐ)σθε(ν)ῆσ(α) ζωὴ [Εὐ]γνωμωνείου: *Prosperous (be the) life of Eugnomonios*, or (Εὐ)θε(ῖ)α (ὁδ)ὸς ‹ο› ζωῆ[ς Εὐ]γνωμωνείου: *Straight (be the) path of life of Eugnomonios!* Compare No. 1199. The name Εὐγνωμόνιος occurs in *C. I. G.* 9449. But I have no confidence in either of these readings, and it may even be possible that this, the present inscription, is the same as that published by M. Chapot in *B. C. H.* XXVI (1902), p. 185, No. 27, from "Kimmar" in the neighborhood of Ḳalʿat Simʿân. M. Chapot, however, describes the letters of his inscription as from 2 to 3 cm. high. His reading is: + ΟΘΕΟϹΒΟΗϹΟΝΑΝΙ ωΝΝω, followed by about as much more, which possibly may have formed a second line overlooked by me.

1209. Near SIMKHÂR. Stele, beside the present road, about five minutes' walk from the town, southward. The stone was found face up, on the east side of the road: on the west of the road is the socket, cut in the living rock, for this stele. The edges are broken and weathered, so that my measurements are not strictly accurate: the stone is about 2.50 m. long, 86 cm. broad and 48 cm. thick. Near the bottom of the face is a dovetail plate, on which 5 or 6 lines were incised: above the plate were 3 or 4 lines more, and probably a cross. The stele is of lime-stone, and has evidently been lying face up for a long time: the inscription has almost disappeared. I could read a few letters here and there, but no word. I suppose this to have been another boundary stone: see No. 1195; also *A. A. E. S.* No. 75, No. 28 f. etc.

1210. SHEKH SLÊMÂN. House, 407 A. D. On a double panel for the balustrade of the second story of a portico, apparently belonging to a house which faces south, about the middle of the south side of the ruins. The block is now broken into two

pieces, which were found partly buried in the earth among the ruins. The first piece is 1.63 m. long at the top, 1.08 at the bottom, and 86 cm. high. It contains the whole of the first panel and part of the second. The panels have a border 11 cm. wide, with a splayed edge $8^1/_2$ cm wide. The panels themselves are 64 cm. broad and 53 cm. high, inside. The second piece is 21 cm. long at the top and $76^1/_2$ cm. at the bottom. The inscription is incised. The first line is upon the upper border of the panels. The second is upon the splayed edge of the upper border, above the second panel only. The rest of the lines are within the panels. The letters are well formed and well executed: they are 6 to 7 cm. high, excepting those of the second line, which are only 5 cm. The inscription is complete.



Insc. 1210.

Εἶς Θεὼς καὶ ὁ Χριστὸς αὐτοῦ καὶ τὼ Ἅγιων Πνεῦμα. Ἔτους ενυ', μηνὸς Πανέμου θκ'. Κύριε ὡ Θεώς, βωήθι Μαρτυριν καὶ τοῖς τέκνοις αὐτοῦ. ѠΤΙΦ.

One God and his Christ and the Holy Spirit. In (the) year 455, month Panemos 29th. Lord God help Martyrin and his children .... (July, 407 A. D.)

I do not know the meaning of the last four letters, unless they signify ὥτι (= ὅτι) φ(ιλοῦσίν σε): cf. *A. A. E. S.* III, 22.



Doorways of a Church. Insc. 1211.

1211. CHURCH, 602 A. D. On the lintel of the south door of the smaller of the two churches which stand on the hill southwest of the other ruins, and quite outside of the town. DIV. II, B, p. 337 f. On the lintel are two ornamental squares, 40 and 50 cm. broad respectively. Between them is a disk, 30 cm. in diameter, and a cross measuring 22 cm. each way: the disk is placed rather below, the cross above the center of the stone. Insc. A is at the left of this disk, Insc. B is above the disk and at the left of the cross. The first (A) is 30 cm. long and 23 cm. high: the letters are $4^1/_2$ cm. high. The second (B) is 35 cm. long, 12 cm. high, and its letters are from 2 to $3^1/_2$ cm.

high. At the right of the right-hand square is an inscription in Syriac: see Div. IV, B, 62. The last letter of the second line of B is precisely like the last letter of the first line of A, by which I judge that it is certainly Ζ. At the beginning of the third line of B there is room for one letter, and possibly traces of Ρ: I believe, however, that there was no letter here.

A	B
+ΜΛωΟΥΖ̣̄	+ΕΠΙΤΟΥCΕΡ
ΤΟΥΝ̄Χ̄	LΙΟΥΠΡΖ
ΕΤΟΥC	οΦẈΝ+
ΙΝ̄Δ̄Ε	

+ Μ(ηνὸς) Λώου ζ', τοῦ νχ' ἔτους, ἰνδ. ε'.
+ Ἐπὶ τοῦ Σεργίου, πρ(ε)ζ(βυτέρου) (ἡμ)ῶν.

+ *In the month Loös 7th of the 650th year, indiction 5.*
+ *Under Sergios, our presbyter.* (August, 602 A. D.)

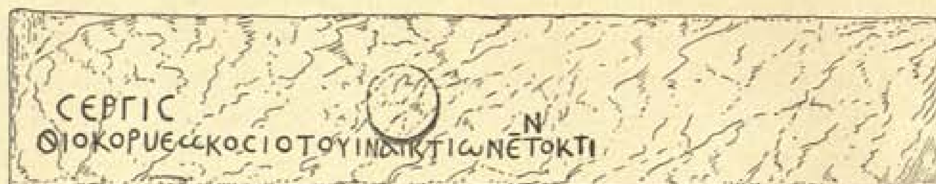
1212. Church. On the lintel of the north door of the "Church of St. Mary", the larger of the two churches on the hill southwest of the town. Before the doorway was a porch with two columns. Div. II, B, p. . The lintel is now broken in three pieces. The first fragment is 89 cm. long and $59^1/_2$ cm. high. The inscribed band is 9 cm. wide: from the beginning of the band to the break the length is 27 cm. at the top and 31 at the bottom. The letters are incised, and are 7 cm. high. The second fragment is 1.38 m. long. The third fragment is 97 cm. long; but the inscribed band is 30 cm. long, from the break to its end. There seems also to be some sort of a monogram incised on a small disk in relief, in the center of the lintel; but, if so, I could not decipher it.

1. +ΑΓΙΑ̣ 2. ΜΑΡΙΑΘΕШΤΟΚΗΒΟΗΘΙCΕΡΓΙШΤΗΚΤΟΙ 3. VΕΙΑ̣Μ̣ΗΝ̣

+ Ἁγία Μαρία, Θεωτόκη, βοήθι Σεργίῳ τήκτονει. Ἀμήν.

+ *Holy Mary, mother of God, help Sergios, (the) builder!* *Amen.*

1213. Building. Lintel of a small plain building, facing west, in the southeast corner of the town. See Div. II, B, p. . The lintel is 2.42 m. long and 45 cm. high. It has no mouldings. Near the center is a sort of boss, or disk, with a plain face, $17^1/_2$ cm. in diameter. The inscription is incised. The name CΕΡΓΙC is 30 cm. long, the letters 6 cm. high: it begins 12 cm. from the left end of the stone and is $16^1/_2$ cm. from the bottom. The main line is 1.44 m. long, and 7 cm. from the bottom. It ends $91^1/_2$ cm. from the right end of the stone, the space after it being blank. Its letters are from $4^1/_2$ to 7 cm. high, and deeply cut. Though I was unable to understand the meaning when I made my copy, the letters all seemed to me uncompromisingly plain and certain. Perhaps the man who carved the inscription was inaccurate, or, because he attempted an innovation in the customary style, was prevented from finishing this monument.



Inscr. 1213.

Σέργις. ΟΙΟΚΟΡ_Є_κοσιω(σ)τοῦ, ἰνδικτιῶν ε', τὸ κτί(σμα).

Sergis . . . . : -hundredth (year), indiction 5, this building (was erected).

I suppose that the main line contains chiefly the date, and that *ἑξακοσιοστοῦ*, *six-hundredth*, may be read with some confidence. The years of the seventh century of the era of Antioch which correspond with indiction 5 are 605, 620, 635, 650, 665 etc. I am inclined, now, to read Ἔτ. εἰκοστ. ἑξακοσι(σ)τοῦ, i. e. Ἔτ(ους) εἰκοστοῦ ἑξακοσιοστοῦ, In the six hundred and twentieth year = 571–2 A. D. Or perhaps one might read Ἔτους ελ ἑξακοσιω(σ)του, In the six hundredth 35th year (635th) = 586–7 A. D. Somewhat similar methods of expressing a date are found elsewhere, e. g. τοῦ τετάρτου φ' ἔτους, in No. 1081 above, or τοῦ δεκάτου πεντακοσιοστοῦ ἔτους, in No. 1082: see also No. 1080, and *A. A. E. S.* III, 72.

On the other hand, the first seven letters of the main line certainly look more like οἰκοδόμος, or else Οἰοκόβου (for Ἰακώβου), or Θιοδορου (for Θεοδώρου), and this may be the name of the father of Sergis (= Sergios): if so, what follows may not be a numeral at all.

The Ν above the Τ, near the end of the inscription, may be the remains of a ΤЄΚΤШΝ: a τέκτων (*builder* or *architect*) Sergios is mentioned in No. 1212, which I judge to be also of the sixth century.

ADDENDA AND CORRIGENDA.

No. 813. See also Deissmann, *Philologus*, 1905, p. 475 ff.
No. 829. See also *Byz. Zeitschr.* XV, p. 280.
No. 830, p. 12, line 30. 559–60 A. D.
No. 834. Φρ(ουμενταρίου): D. Magie.
No. 845. [δ' (?)].
No. 850. Βέ(σ)σωνος: Jalabert, *R. A.* XII, p. 328 and *Mélanges de Beyrouth* III, p. 751. Φρ(ουμενταρίου): D. Magie.
No. 851, p. 20, last line. (569–70 A. D.).
No. 865. (April, 561 A. D.).
No. 867. Θεόδ[ωρος . Add: (579–80 A. D.).
No. 871, p. 27, first line. 543 A. D.
No. 877. ἐξηρ[γασμένοις: Hiller von Gaertringen, *B. P. W.* 1908, Col. 999; G. Glotz, *R. E. G.* XXII, p. 319; ἐξηρ[γάσατο: Jalabert, *Mél. d. B.* III, p. 751.
No. 881. πραγμα(τευτοῦ).
No. 885. (τ)ῇ λέξει: Jalabert, *R. A.* XII, p. 328; *Mél. d. B.* III, p. 751; G. Glotz, *R. E. G.* XXII, p. 319, No. 2. ἐπο]ίησεν εὐσεβ(ῶς), (τ)ῇ λέξει γενομένι ἡμῶν δεσποίνῃ, τῶ(ν) ὑπὸ Λάζαρον κτλ.: Hiller von Gaertringen, *B. P. W.* 1908, Col. 999 f. κουράτορα.
No. 891. βοήθι Θωμᾷ (καὶ) Ἰωάννῳ (Ἰωάννῃ?): G. Glotz, *R. E. G.* XXII, p. 319, No. 3.
No. 908. Cf. I *Cor.* X, 31: Deissmann, *Philologus*, 1905, p. 475–8; Clermont-Ganneau, *Recueil* VII, p. 225.
No. 912. See also Seller, *Antiq. of Palmyra*, App. p. 172, No. X; Oestrup, p. 85; Hartmann, p. 97.
No. 915, lines 5 and 6. καὶ [τὸν βίον] Φαιδρύνῃ καὶ τῇ πατρίδι, / δι' ὧν εὐγνωμονεῖς, ἀνεφάνης σωτήρ: Hiller von Gaertringen, *B. P. W.* 1910, Col. 196 f.
No. 917. See also Clermont-Ganneau, *Byz. Zeitschr.* XV, p. 281.
No. 922. Δομετίου Μαρέα: Clermont-Ganneau, *Recueil* VII, p. 226.
No. 924. διαφ(έρει) Στεφάνου (?). See also Hartmann in *Z. D. P. V.* 1900, p. 99.
No. 927. Probably Frag. A of this inscription, not of No. 929, was published by Seller, *Antiq. of Palmyra*, p. 171, No. V = *C. I. G.* 8931. I have not seen Sellers publication.
No. 929. Probably not Frag. A of this inscription, but Frag. A of No. 927 was published by Seller, p. 171, and republished in *C. I. G.* 8931.
No. 930. Ἁγίῳ.
No. 938. αὔξιτω Σαλιρο[- - -: Jalabert, *Mél. de B.* III, p. 744; *R. A.* 1909, 2, p. 311. Cf. Clermont-Ganneau, *Recueil* VII, p. 210 f.
No. 939. Oestrup, *Bidrag* (= *Mém. Acad. Danemark*, 1895), p. 87; Hartmann, *Z. D. P. V.* 1900, p. 99; Lucas, *Byz. Zeitschr.* 1905, p. 44, No. 55b.
No. 940 A. Seller, p. 172, No. IX; Lucas, *Byz. Zeitschr.* 1905, p. 44, No. 55 a.
No. 968. Φιλοκτίστῃ.
No. 969. ἀκοὴ Κ(υρίο)υ: Clermont-Ganneau, *Recueil* VII, p. 227.
No. 971. Σιλουα[ν]οῦ. See also Clermont-Ganneau, *Byz. Zeitschr.* XV, p. 281.
No. 976. Burton and Drake, No. 32.
No. 987. See Clermont-Ganneau, *Byz. Zeitschr.* 1906, p. 281.
No. 992. See also *Byz. Zeitschr.* 1905, p. 755.
No. 994. Burton and Drake, No. 35.

No. 996, p. 83, line 7. Read: No. 339: Ἀγαθῇ Τύχῃ κτλ.
No. 997. *ὑπὲρ μν(ε)ίας [κὲ ἀ]ναπαύ[σεως]*: Jalabert, *R. A.* 1919, 2, p. 311.
No. 1003. *δι(α)κ[όνου*.
No. 1005, p. 86, line 29. Add: (429–30 A. D.).
No. 1009, p. 89, line 30. *πατριάρχων*.
No. 1016, p. 92. Below the cut, read: Iᶜdjâz.
No. 1018, line 11. [Χω](ρ)ίον.
No. 1019, line 2. *οἶκον*.
No. 1021. Perhaps *εἰναετῆρες* = *inhabitants*. For *ὄντι* read *οὔτι*.
No. 1023. See *B. P. W.* 1910, Sp. 197.
No. 1034, line 4. Π]ρώκλου.
No. 1037. Ῥωμανῷ.
No. 1046. For *indiction 13* read: *indiction 11*.
No. 1049. Ῥωμανῷ.
No. 1056. Lucas, in *Byz. Zeitschr.* XIV (1905), p. 54, No. 86. See also *Byz. Zeitschr.* 1906 p. 281.
No. 1057, p. 112, line 3. 557 A. D.
No. 1062. Καπρ[οβα]- .
No. 1070. For *βααλα* read Βααλα. Jalabert, *R. A.* 1909, 2 p. 311, suggests Βαλλα. Cf. Clermont-Ganneau, *Recueil* II, p. 86.
No. 1071. Βασιλείδ[η κ]ὲ Γεννέᾳ: Jalabert, *R. A.* 1909, 2, p. 311.
No. 1072, p. 118, line 17. Add: (July, 193 A. D.). The inscription at the left may be read: *ἐκόλαψεν Τρειέννης Ἀραβέου ἀπονίᾳ*: *Treiennes (son?) of Arabeos hewed out (this tomb) in (his) leisure.*
No. 1080. For 452 A. D. read: 452 or 451 A. D. See below, under No. 1108.
No. 1092, p. 129, line 19. Add: (July, 143 A. D.).
No. 1106, p. 137, line 1. For Ἀριστων read: Ἀρίστων. Line 9, read: *manibus*. Line 19, read: *manibus*. Line 26, read: $2.09^1/_2$ m.
No. 1107, p. 138. For BC. read: b. c. Line 29, read: dates; 446.
No. 1126. *μ(ηνὸς) Ἀρτ(εμισίου)*.
No. 1127. *αὐτὸ*.
No. 1128. See Lidzbarski, *Ephemeris* II, p. 337.
No. 1151, p. 166, line 34. (516–7 A. D.). Line 35. Ἀ]πελ(λαίου).
No. 1165, p. 178, line 21. Ἔτ[ους].
No. 1193. Θεοῖς.
No. 1194. Μαριάμη.

TABLE OF ABBREVIATIONS.

A. A. E. S. *Publications of an American Archaeological Expedition to Syria in 1899—1900.* New York, The Century Co. (Part III, 1908).
A. J. A. *American Journal of Archaeology.*
A. J. P. *American Journal of Philology.*
B. C. H. *Bulletin de Correspondance Hellénique.*
B. P. W. *Berliner Philologische Wochenschrift.*
Burton and Drake: *Unexplored Syria,* 2 Vols., London, 1872.
Byz. Zeitschr. *Byzantinische Zeitschrift.*
C. I. G. *Corpus Inscriptionum Graecarum.*
C. I. L. *Corpus Inscriptionum Latinarum.*
Class. R. *Classical Review.*
Clermont-Ganneau. See *Recueil.*
C. R. de l'Acad. *Comptes Rendus de l'Académie des Inscriptions et Belles-Lettres.*
DIV. II, etc. *Division II etc. of the Publications of the Princeton University Archaeological Expeditions to Syria.*
Dölger. See *Fischsymbol.*
F. H. G. *Fragmenta Historicorum Graecorum.*
Fischsymbol. Fr. J. Dölger: *Das Fischsymbol in Frühchristlicher Zeit,* Band I, 1910.
I. G. *Inscriptiones Graecae.*
I. G. R. *Inscriptiones Graecae ad Res Romanas Pertinentes,* edited by Cagnat and Lafaye, Vol. III.
Izviestiya. Publications of the Russian Archaeological Institute in Constantinople.
Journ. Asiat. *Journal Asiatique.*
Mél. de B. *Mélanges de la Faculté Orientale de l'Université St. Joseph à Beyrouth* (Syrie).
P. A. E. S. *Publications of the Princeton University Archaeological Expeditions to Syria in 1904—1905 and 1909.* Leyden, Late E. J. Brill.
Pal. Expl. Fund, Q. S. *Quarterly Statements of the Palestine Exploration Fund.*
Patr. Gr. Migne: *Patrologiae Cursus Completus, Series Graeca.*
R. A. and *R. Archéol.* *Revue Archéologique.*
R. des Ét. Anc. *Revue des Études Anciennes.*
Recueil. Ch. Clermont-Ganneau: *Recueil d'Archéologie Orientale.*
R. E. G. *Revue des Études Grecques.*
Revue Numis. *Revue Numismatique.*
de Rossi: *Bullettino di Archeologia Cristiana.*
Sachau, E.: *Reise in Syrien und Mesopotamien,* Leipzig, 1883.
S. C. Marquis de Vogüé: *La Syrie Centrale,* Paris, 1865—1877.
Swainson, C. A.: *The Greek Liturgies,* Cambridge, 1884.
T. A. P. A. *Transactions and Proceedings of the American Philological Association.*
Uspenski, Th.: *Archeologitcheskie Pamatniki Sirii* (Archaeological Monuments of Syria), Sofia, 1902 (Reprinted from the *Izviestiya* of the Russ. Arch. Inst. in Constantinople).
de Vogüé. See *S. C.*
Wad. and Waddington: *Inscriptions Greques et Latines de la Syrie,* Paris, 1870 = Le Bas: *Voyage Archéologique,* Tome III.
Z. D. P. V. and *Z. P. V.* *Zeitschrift des Deutschen Palæstina-Vereins.*
Z. M. G. *Zeitschrift der Deutschen Morgenländischen Gesellschaft.*

INDICES TO DIVISION III, SECTION B.

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Only those forms of the names which actually occur in the inscriptions are contained in this list. Cases other than the nominative are indicated by a letter in brackets. The names of God or Christ, of heathen gods, and of emperors are printed with hairspacing. The numbers refer to the inscriptions.

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Conjunctions, negatives, prepositions, pronouns, cardinal numerals and the words ἔτος *and* μήν *are omitted from this list.*

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[1] Examples of ε for αι, ι for ει, ο for ω and ω for ο are so common that they are not included in this index.

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All these are of the Christian era.

[1] Examples of ε for αι, ι for ει, ο for ω and ω for ο are so common that they are not included in this index.

597–8,		No. 858.
598,	September,	No. 843.
598–9,		No. 838.
602,	August,	No. 1211.
605,	May,	No. 813.
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DJEBEL SIM'ÂN, DJEBEL ḤALAḲAH AND PART OF DJEBEL BĀRÎSHĀ

FROM SURVEY BY F.A.NORRIS, C.E.

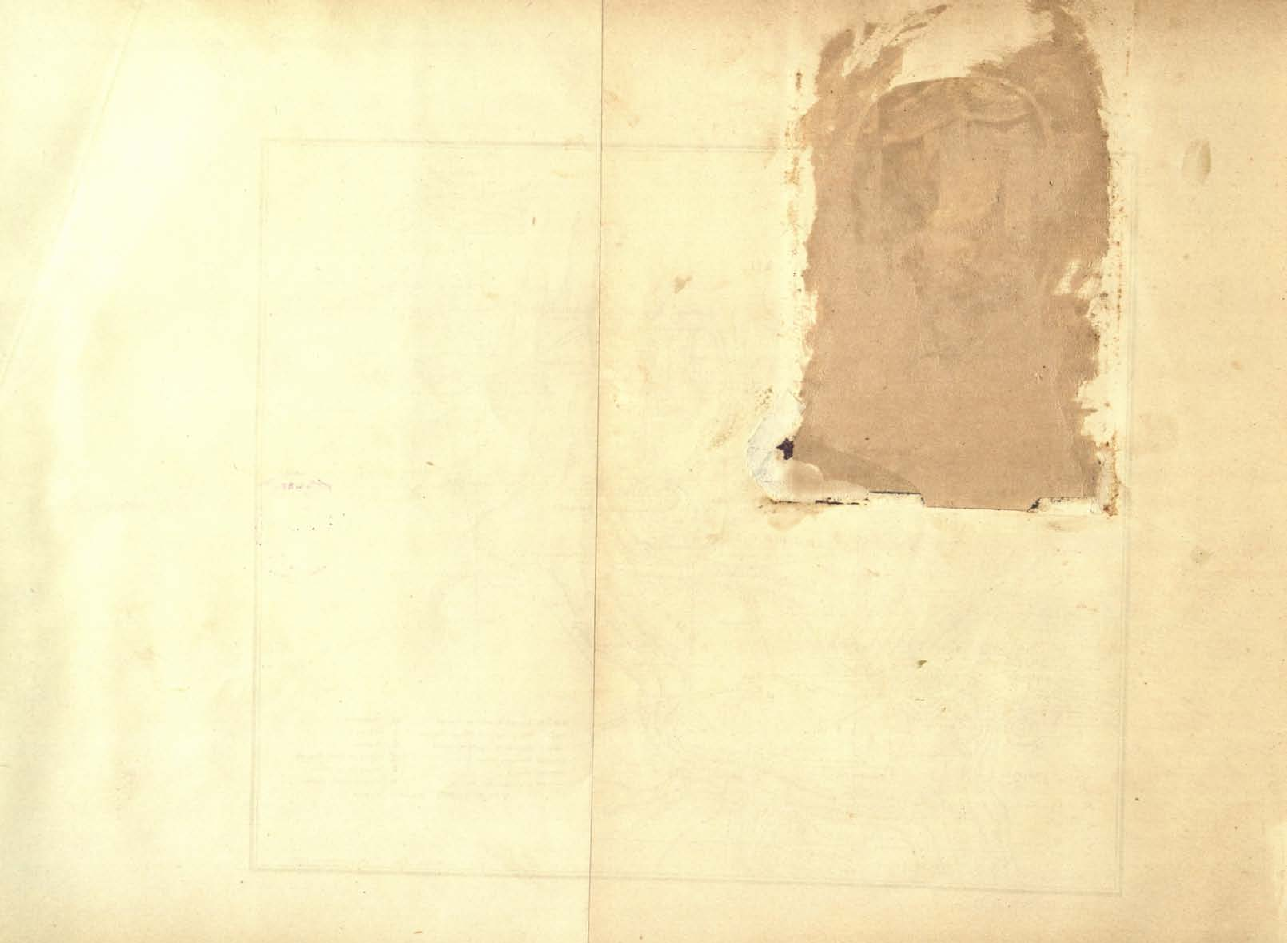
1905

SCALES



BRÂD Large Towns or Ruins
Srîr Villages and Minor Ruins
Kurdish Encampment
Roman Road
Road
Expedition's Route
TELANISSVS Ancient Names
Temenos
Village
Ruins
Village and Ruins
Mosque or Well
Expedition's Camp

C.F.Cook, C.E., Del. December 1908



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